

Christian Advocate

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WILLIAM C. MARTIN,
SPOKESMAN FOR THE BISHOPS
(See page 5)

These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 26.

An end of racial segregation in Alaska (segregation in favor of colored people and against whites) is being pushed by Alaskan churches. At present, all government hospitals and boarding schools, operating under rules of the Bureau of Indian Affairs and the U.S. Health Service, offer services to native Alaskans only—and few are whites. Segregation against people of pale skins is likely to occur in other parts of the world, if the mounting opposition to white continues in its present direction. . . .

"Dialogue" is a popular word as observers comment on future relationships of Protestants and Roman Catholics. When *The Christian Century*, Protes-

tant undenominational weekly, and *The Commonweal*, Roman Catholic weekly published by laymen, joined in printing Prof. Robert McAfee Brown's article outlining the rules, the dialogue was well started. (Actually, Protestants and Catholics have been "talking it over" quietly, if not clandestinely, for some time.) How long the dialogue will go on, and how far it will take the participants, remains to be seen. It will depend on how completely the participants trust each other, how well they do their homework to avoid wasting each other's time, and how fully they can endure the give-and-take of face-to-face encounter. Southern Baptists in Kentucky have already made it a "trialogue," including Jews . . .

"No cigarettes, less cancer" is the Seventh-Day Adventist record, as revealed in a study made by the Sloan-Kettering Institute for Cancer Research. (Church customs require Adventists to refrain from smoking and drinking.) The study shows that cancers of many types, including the 12 most common among women, occur much less frequently among Adventists than generally. Adventists are also less susceptible to middle-aged heart attacks, caused by blood clots in coronary arteries, an ailment linked with cigarette smoking. A number of other diseases, particularly of the liver and kidneys, claim far fewer Adventists than others. And medical in-

vestigations credit abstinence from alcoholic beverages. . . .

Conversations about the ministry will take three years, according to plans of the National Council of Churches, which begins meetings this month at Pittsburgh, Dallas, and Berkeley. Lutheran Vernon L. Strempke, who chairs the department in charge, has some questions for pastor-professor participants: Is the local church a mission point in a largely pagan society or a private religious club with its own chaplain? Is it a "middle-class enclave bulwarked against social adulteration"? Is it a "liturgical in-group with no relevance to those outside the camp"? Department director Graydon McClellan has more questions: Does church membership teach believers to be the "church in dispersion," or does it tend to huddle them together in a building-centered program? Has the ministry of the laity defaulted to the clergy? Is the local church "shaping the mind of the community's culture"? Such conversations on the nature of the ministry are long overdue. . . .

the cover

Bishop William C. Martin, once president of the National Council of Churches, delivered the 1960 Episcopal Address to the General Conference in Denver on the opening night, April 27. ADVOCATE photo.

The WORLD SERVICE program of The Methodist Church for the coming fiscal year is dependent on the money which is received from local churches by

Church Members:

It will help greatly if all World Service pledges are brought up to date and balances due paid through May.

Church Treasurers:

It is urgent that all money on hand be sent to Annual Conference treasurers by May 31, the end of the fiscal year.



Annual and Quadrennial
DEADLINE

1960
May 31

Commission on Promotion and Cultivation of The Methodist Church
740 Rush Street Chicago 11, Illinois

COMMENT

Methodism Comes of Age

THIS MONTH, and almost this very day, The Methodist Church reaches its majority. True enough, Unification was not so much the birth as the rebirth of a church, but our 21st birthday anniversary is a time for question-asking and stock-taking. Suppose that we direct some queries to ourselves as the new-old Methodist church:

Have our Northerners and Southerners learned to live together?

Have Methodist Protestants been permitted to make their best contribution to united Methodism?

What progress has been made toward reunion with other Methodist bodies—the Free Methodists, the Wesleyans, the Primitive Methodists, the Negro denominations like the African Methodist Episcopal, African Methodist Episcopal Zion and Christian Methodist Episcopal churches?

Have we used these years of destiny to draw closer toward the Methodists of England, South Africa, Australia, New Zealand, not to mention nearer Mexico and Brazil?

Other questions that cry for answers have to do with politics and economics, ecclesiology and even theology, on which Methodists have been blessedly united over the years. Of course, to ask is not to answer; the questions demand careful and prayerful study. But, let us try addressing ourselves to the basic question: "Have we really grown up in these 21 years?"

No one would dare assert that we have attained maturity in our relationships between North and South, or East and West, for that matter. We are still fumbling around in the self-conscious abnormalities and absurdities of adolescence. We are trying to get our own way, no matter what happens to the rest of the family of Methodists. We are talking about what "our people" will or will not stand for, when the whole Methodist Church, here and overseas, is our people. We are complaining about "outside interference," when everything is "inside" where all are Methodists. Regionalism and provincialism are still amongst us—telltale signs of immaturity.

Pledges made at Unification had to do with far more than jurisdictional organization. The Methodist Protestants came in with a "gentleman's agreement" that certain developments were to take place in lay representation and participation. We made good on the representation, but laymen are not yet at home in the Annual Conference. In the General Conference there is still a woeful lack of lay people from the humbler jobs and lower salary brackets.

To be sure, there are explanations, and it is nobody's fault, but a default of all of us in not devising better methods of using our tremendous lay power. In a time when Roman Catholics, as well as Protestants generally, are developing lay activities and even lay theologies, we are lagging behind. And this is another evidence of arrested adolescence.

On the other hand, we have done fairly well in our emphasis on the local church, which was another Methodist Protestant enthusiasm. We have a long way to go, as any factual report on eight years of putting the local church first will reveal. Yet we have made a sizable beginning.

We have not proceeded far in union planning with other Methodist groups. We confess it to our shame. Our unification 21 years ago is still the one toward which other denominations point with pride and hope. Then Bishop Edwin Holt Hughes predicted: "When completed, this will be the greatest reunion of Christ's people ever accomplished in all the 1900 years of Christianity history." We say, "Amen!" and then, "God pity us for coming so close to standing stock-still!" What has been called "our most creative hour" should have led to many another, more creative because harder.

Thanks to the World Methodist Council, we have drawn a little nearer the other groups of Methodists around the world—as many more as we have in our Methodist Church represented at Denver. We have exchanged pulpits and held conferences, even one on theology in which we discovered that we are close together on the witness of the Spirit and the value of Christian experience, particularly Christian perfection.

We have not proceeded far in our efforts to define what The Methodist Church really is, but we have made a beginning, with an assist from the current interest in Post-Reformation theology, sometimes miscalled Neo-Orthodoxy. Wesley's 18th-century insights are still beyond us, but we must go farther than anything that might be described as Neo-Wesleyanism. This theological task calls for our wisest heads and warmest hearts. The fact that we know our problem shows that we are really growing up.

In a time of swift social changes we have been inclined to keep our religion. The apostles of discord and discontent have not been able to divide us. Our leadership has been charismatic, not chauvinistic. We face the impending struggle for religious liberty undaunted by threats from within and without. If we had yielded to pressures, we would be unequal to the heavy responsibilities of these times.

So, while we are still in the awkward stage in some areas of church life, we have matured encouragingly in others. Our Methodist Church is gloriously growing up.

—THE EDITORS.

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FOR PASTORS AND CHURCH LEADERS

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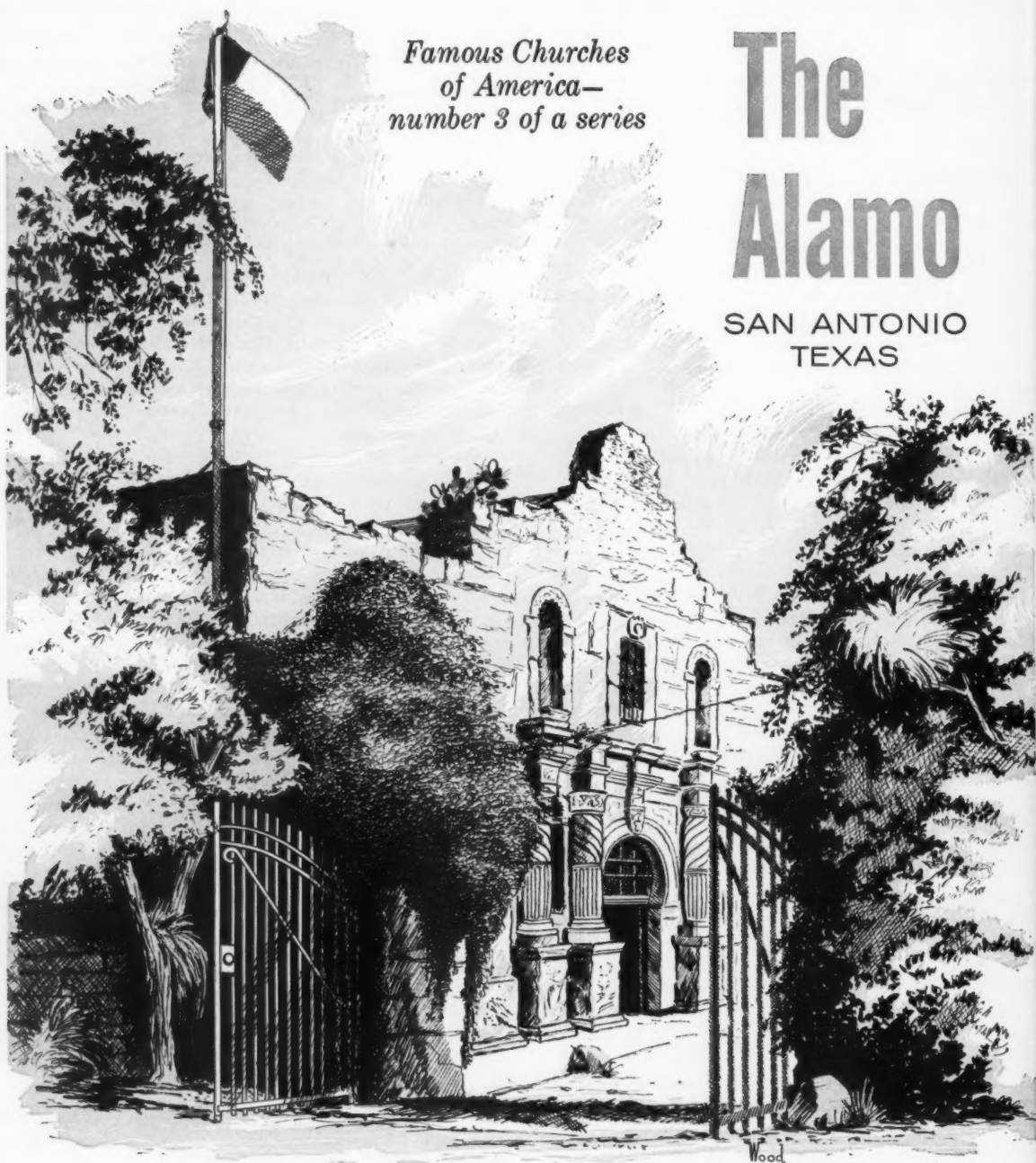
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*Famous Churches
of America—
number 3 of a series*

The Alamo

SAN ANTONIO
TEXAS



The year was 1718. Brown-robed padres moved northward from the steaming Gulf of Mexico to build a new adobe mission at San Antonio. In 1836, Travis, Bowie, Crockett and a garrison of men were to die there giving birth to the rallying cry, "Remember the Alamo!"

For a sparkling framing print of "the cradle of Texas liberty", lithographed on 11x14 parchment-like paper, write to Ministers Life—and please enclose 25¢ to cover mailing.



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THE BISHOPS SPEAK ON The State of the Church

High lights from the Episcopal Address to the 1960 General Conference

WE METHODISTS have a unique theological heritage in which faith and good works stand in their right order, in which grace and the means of grace are rightly appreciated, which stresses the possibility of the assurance of present and full salvation. If we are to appreciate and develop this heritage, we must re-assess the superficial ideas that have attached themselves to it.

It is all too often supposed that the circuit riders who won the American frontier were theological illiterates whose amazing victories were the fruit of warm-hearted zeal and superb devotion. They were, indeed, zealous and single-hearted men, but they were also nourished by a solid system of doctrine in Wesley's "Sermons" and "Notes," and the manuals of Watson, Pope, Summers, and others. One need only look at the "Course of Study" for Methodist preachers in the 19th century to see that the mastery of the Bible and the Christian tradition was an invariable demand of the Church upon its preachers, and we need only re-examine the sermons and tracts of the men so trained to see that their lessons were learned in constant contact with actual human life in all its ranges.

The textbook was tested in the pulpit and in the frontier cabin. We are following our own precedents, therefore, in calling for preaching and pastoral care rooted in the Bible and interpreted in the best traditions of living theology.

Reclaiming Our Theological Heritage

In the light of these facts, we propose that, under the joint auspices of the Council of Bishops, the Department of Theological Education and the Commission on Worship, a program of theological study, already begun by direction of the Council, shall be carried forward. Such a program of study should include theological conversation between Methodists themselves and between Methodists and other denominations, to the end that our people shall come to love God with their minds, to know what they believe and why, and wherein their beliefs coincide with or differ from the beliefs of other Christians.

Such a study process should have reasonable latitude in its planning, but we should expect that two items would stand foremost on its agenda: (1) a thorough-going re-examination of our doctrinal heritage and (2) the presentation of basic Christian beliefs which could serve our people as a guide and light in their quest for understanding the Christian Gospel and the Christian life.

Such a study should, in no sense, provide a new creed or a test of "orthodoxy." Rather, it should serve as a guide and testimony to our people in their study and examination of the basic issues of the Christian message and mission in

the context of modern life. It should be for all our people, ministers and laymen alike, and should focus on the chief concerns and tasks of Christians in evangelism and education, in missions and social service and, above all, in vital and valid Christian worship.

There are at least four expectations of such a study. The first of these is that it must be *biblical* and *ecumenical*. Any attempt to awaken a fruitful interest in basic Christian faith that does not spring from an earnest searching of the Scriptures is bound to be shallow. But we also know that God did not cease to speak to his people when the canon of scripture was closed. Thus, remembering Paul's word, "All things are yours," we must make full use of the insights into biblical truth which has been disclosed to great Christian teachers and councils, ancient and modern, in the historic experience of the Christian community.

We must, of course, avoid a vague eclecticism as well as a narrow partisanship. Our Methodist heritage is both evangelical and catholic. Its focal point is salvation, *full* salvation as God's gift and as man's possibility; salvation by God's grace which *is* sacramental but *not* sacerdotal; salvation through faith, "not *because* of works" but "*for* good works, which God has prepared beforehand, that we should walk in them."

Any statement of Methodist doctrine should re-affirm the Wesleyan concept of religious authority: Scriptural truth experienced in life and interpreted by tradition and reason. It should also underscore two special emphases dear to historic Methodism: the inner witness of the Holy Spirit in the believer's heart and the attainable goal of Christian life as the complete, undivided dedication of life to the will of God.

In the second place, we would expect such a presentation to be *understandable*. Our concern is for doctrine that can be preached and heard by men without technical jargon. We agree with Paul that five words people understand are better than ten thousand that are to them an unknown tongue. John Wesley's persistent search for direct and common words needs to be recommended to every new congregation of Methodists.

In the third place, an authentic presentation of the Christian Gospel must be both *realistic* and *hopeful*. We may well deplore all superficial formulas for peace of mind, but we must make it unmistakably clear that the hunger for hope in the human heart is genuine and that the Gospel reaches the very depths of man's need. "If any one is in Christ, he is a new creation." The experience of salvation is so real that it actually changes the inner purposes and outlook of the believer and creates a new spirit of irre-

pressible, overcoming joy that triumphs even in the teeth of anxious, paralyzing fear.

We need not discount the strength of the evil which besets us, without and within, but we have not told the whole truth until we proclaim the Christian victory over the world and the Christian confidence in the triumph of righteousness.

Fourth, we want our theology to be *relevant*, not only to our needs but also to our Christian duties. Relevance cannot be measured by an appeal to our preconceived notions or our customary practices. It is quite conceivable that a frank and honest search for our deepest needs and the Gospel's answers to them would result in radical shifts of emphasis, both in our preaching and our program. In projecting this study, as in all other aspects of the Church's life, we must trust God to save us from ourselves—the selves we have been and are willing to have him change.

The demand for relevance is also for responsible obedience to God's will for us in our service to our fellow men. Many of the great creeds and confessions of the church were wrought out in atmospheres so tense with speculative conflict—concerning the unity and sovereignty of God, or the divine and human "natures" of Jesus Christ—that scarcely any consideration was given to the practical and the ethical dimensions of the Christian life. But by now we know, all too well, that men may enjoy religious experiences that warm the heart and stir the feelings and still be unaware of the call of the world in need and of the divine demand for courageous and devoted action. However intense, this kind of defective experience is sub-Christian and can be soul-stultifying.

In retelling the familiar story of Aldersgate, we often conclude with Wesley's famous words: "I felt *my* heart strangely warmed . . . an assurance was given *me* from the law of sin and death!" This is the very essence of faith. But this is not the end of the story. In the succeeding sentence, Wesley continues: "I began immediately to pray with all my might for those who had . . . despitefully used me . . ." and in the succeeding years, his "warmed heart" drove him into unceasing activity for others.

Worship Among Methodists

Inseparable from this call to the recovery and reaffirmation of our theological inheritance is the urgent need for a deeper understanding of worship as the heart of the Christian life, not only for the Christian person but also for the Christian community. We have a continuing obligation to provide our people with inspiration and guidance in their worship, with forms that are meaningful and rooted in the vital experience of the Christian church.

The Commission on Worship has undertaken the assignment given it by the last General Conference with commendable seriousness and with due care that good counsel from many quarters be sought and considered. We approve its inclination to move with deliberate caution in arriving at definite proposals for revision of the Ritual and the Hymnal. Revision is undoubtedly in order to insure that our forms of worship express the actual reality of worship in the language and symbols of concrete everyday life. But, because of the weight carried by liturgical language, because of the deep and half-unconscious influence of the Christian tradition as this has been expressed in familiar metaphors and ancient symbols, the basic rule in revision should not be innovation but effectiveness. The Ritual is a means to an end, that God should be worshiped in spirit and in truth.

Where revisions are proposed, they should reflect his intention, that the whole meaning of Jesus Christ and of our adoration and service of God should be celebrated in every principal act of worship. A proper liturgy for contemporary Methodists will seek to meet the specific and distinctive needs of our own people and will utilize fully the rich heritage of Christian worship which we share with other Christians in other ages and in our own.

Along with the prospects for the improvement of our forms of worship, there is the wider recognition now being given to the intimate relation between Christian worship and the fine arts—particularly architecture and music. We welcome the understanding that the mystery and splendor of the Gospel can never be exhausted by words alone, however true; that other symbols speaking to our other senses also have a needed access to our hearts. It is good to see church architecture awakening to this new spirit with the variety of distinctive and contemporary designs and styles. As always, however, it is necessary to insist that architecture, and all the other arts, are servants to the church's mission, and never ends in and for themselves.

It is interesting and encouraging to notice the increasing use of significant symbolism in worship and the widening efforts both to use and to enrich the musical heritage of Protestant Christianity. We wish to mention the oratorio, "The Invisible Fire," as a commendable example of the reverent and imaginative treatment of a great "moment" in our own history.

We are happy to know of other creative developments in the field of church music around the world. The National Fellowship of Methodist Musicians has recently been organized. It can be the means of promoting a wider acquaintance among our people of the great music which has been inspired by the Christian Gospel and which has, in turn, borne witness to it. But, again, the justification of good music is authentic worship and this means congregational participation in music, as in other aspects of worship.

In connection with our interest in worship, we recognize that The Methodist Church stands in an anomalous position in the eyes of other major Christian communions with respect to our doctrines and administration of the Sacraments and the relation of these questions to our doctrine of the ministry. Other Christians are asking us, and we might well ask ourselves: "Do your sacramental practices conform with your historic sacramental doctrines? How does your conception of the ministry fit in with either or both?"

An extensive sampling of lay opinion concerning the significance of Baptism and The Lord's Supper, and the obligation of parents to bring their infant children for consecration in Christian Baptism "to God and to His Church" has indicated an alarming degree of confusion.

All of this points unmistakably to the fact that, in full recognition of the paramount place which preaching has always held in the Methodist tradition, far greater significance than is commonly assigned them must be given to the Sacraments and to the worship service itself. We believe that an awakening among pastors and teachers concerning this obligation is imperative. A penetrating grasp of the integral meaning of sermon, sacrament and the normal round of Sunday services of worship is necessary if we are to hold ourselves true and steady in the practice of a truly evangelical worship which is both evangelistic and sacramental. We must make our corporate worship a public evangelical witness to our faith in Jesus Christ, Atoning Savior, Risen and Redeeming Lord.

John Wesley's Aldersgate experience was the central factor in his entire spiritual quest. In a single climactic hour, he was so showered with power that he gained capacity to transform England and establish his societies. For Christians in general and Methodists in particular, his heart-warming hour is definitive and essential.

THE MYTH OF ALDERSGATE

By Webb B. Garrison

A look at John Wesley's activities immediately after his 1738 heart-warming gives the truest picture of the event.

IN ONE PARAGRAPH, you can state the myth of Aldersgate. Established in every region affected by Methodism, and flourishing in some, it represents a distorted interpretation based on indisputable but incomplete data. So, let us examine the record of Wesley's religious experience, and then ask ourselves what it means to us, and how we can apply it to our own lives.

We are not lacking information. Wesley's *Journal* entry of May 24, 1738, includes his own detailed summary of his spiritual search up to that point. Characteristically, he divided it into 18 numbered sections. Letters and sermons serve to supplement this account with abundant firsthand data.

There was no doubt in his own mind, he wrote, that his "washing of the Holy Ghost" in Baptism was not sinned away until he was about ten years old. After that, he spent six or seven years in school, where retrospect showed him to have been "almost continually guilty of outward sins."

Acute and agonized search for certainty and power dominated his years as a student at Oxford. He was zealous in prayer and reading of the Scriptures but recognized that these exercises were accompanied by sinning. As he reported it himself, several major influences converged upon him shortly after he was 22. It was then that his father pressed him to enter holy orders. He read and reacted emotionally to the *Imitation of Christ*, by Thomas à Kempis (McKay, \$1.) was greatly stirred by William Law's *Serious Call to a Devout and Holy Life* (Westminster Press, \$2.50).

About 1730, he began visiting prisons as well as assisting the poor and sick. Influenced by one "contemplative man" whose identity cannot be established, Wesley consented to be instructed in the pursuit of union with God.

Next, he met and was deeply influenced by a band of Moravians. Partly as a result of their challenge to achieve a

state of recognized grace, he struggled more zealously than ever for righteousness through good works. Both in Georgia and immediately afterward, he felt that he was really a spiritual battlefield. "In this vile, abject state of bondage of sin, I was indeed fighting continually, but not conquering."

On his return voyage to England in January, 1738, the ship passed through a violent storm. Wesley, the zealous missionary who was coming home a failure, felt himself supernaturally saved. In a sense, his childhood deliverance from the burning Epworth rectory was repeated and underscored.

IN THIS TUMULTUOUS mood, he was captivated by Peter Bohler, the Moravian. As winsome personally as he was persuasive intellectually, he convinced both Charles and John Wesley that they must have dramatic personal assurance of their salvation.

He hardly needed to remind them that such an experience had come to George Whitefield in 1737. Good works, he urged, were symptoms of spiritual death. There must be vital, transforming appropriation of an abiding and truly saving faith.

Charles had more regular and intimate contacts with Bohler than did John, for the younger brother was giving the German instruction in English. As spring lengthened, Charles was not only in deep mental distress; he also became violently ill. To his pleurisy and flux was added a persistent toothache. Among the remedies he tried was the smoking of tobacco—but it only made him sick at the stomach.

Friday, May 19, 1738 was a black day. Charles suffered a second return of pleurisy so violent that he feared death. Consequently John gathered a group of friends and spent Saturday night in prayer. Early the next morning, Whitsunday, the brothers and a few intimates sang a hymn to the Holy Ghost. Charles

prayed long and fervently. Then devotional exercises were interrupted by a voice which intoned: "In the name of Jesus of Nazareth, arise, and believe, and thou shalt be healed of all thy infirmities."

At first it was believed to have been the housekeeper who interrupted. Soon a friend confessed that she spoke—but only at the direction of the Savior. Charles regarded the message as having been sent by God, and before the sun set, he wrestled through to a sense of peace and victory.

Almost at once his physical ills began to diminish. An old friend who visited him left expressing fear that he was running mad—but by Tuesday, he was at his desk writing a hymn to commemorate his own personal "Day of Pentecost."

John's experience was less dramatic. He worshiped in St. Mary-le-Strand in the morning and heard the rector preach "a truly Christian sermon" on the visitation of the Holy Ghost. He assisted at Holy Communion, and later received the



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THEY SAY:

Paragraphs of Provocation

He was wise who said, "A difference of opinion is the most interesting thing in the world."

Our Two Audiences

THE TASK OF "getting through" to the world of our time is complicated by the fact that even in the churches today we have two audiences to reach with our witness. One audience is traditional and wants and understands the Christian language of our fathers and forefathers, the "language of Zion." The other audience is modern and cannot be reached by these terms and methods. Both deserve our best efforts and each must be asked to show Christian charity to the other—whether it is a matter of preferred hymns and church music, or whether it is a matter of basic forms of worship or theological emphasis. The case is like that with modern art; very meaningful to some and meaningless and obnoxious to others. The case is like that with the King James translation of the Bible: cherished and precious to some, but archaic and obsolete to others.

—AMOS N. WILDER, professor of New Testament, Harvard Divinity School.

Give It Ten Years!

WHAT IS happening in our Southland? It is not an isolated phenomenon. It's a part of the world social revolution. It's a ground-swell.

My prediction is that, in 10 years, segregation will be over. And when history is written, it will be recorded that the turning of the tide began in Atlanta, where 300 ministers signed a manifesto saying that Negroes should have equal rights.

—E. STANLEY JONES, in Knoxville, Tenn.

Evangelizing the Universe

IS METHODISM ready for the intellectual stretching necessary to re-examine its missionary program and ask, "Must the old command be revised to read, 'Go ye into the universe and preach the Gospel?'"

What are these creatures like? Did the Eternal reveal himself to them? If so, how? Could he have sent his Son to each one of the planets? Were there other methods of revelation?

How is the Eternal known in Mars, in Venus, in Jupiter?

—G. BROMLEY OXNAM, to the Christmas Conference, Baltimore, Md.

astonishing news that "my brother had found rest to his soul." At 3 o'clock in the afternoon, he himself preached a sermon.

Monday, May 22, gave the opportunity for Charles and John to pray together. John wrote an intimate letter describing his state on that day and the two that followed, then transcribed the letter in his *Journal*. "I had continual sorrow and heaviness in my heart," he lamented. "O why is it, that so great, so wise, so holy a God will use such an instrument as me! Lord, let the dead bury their dead!"

Convinced that he was lost until he could achieve an experience such as prescribed by Peter Bohler, he rose at 5 o'clock on Wednesday and turned, as usual, to his Greek New Testament. He opened it to 2 Peter 1:4, and felt a sense of personal message. Later, as he left the house, he opened it again and chanced to read: *Thou art not far from the kingdom of God.*

In the afternoon, he went to St. Paul's and was stirred by the anthem. It seemed to speak for him as well as to him: "Out of the deep have I called unto Thee, O Lord: Lord, hear my voice."

Item 14 in his *Journal* record of May 24, 1738, includes the confession that in the evening he went "very unwillingly" to a society in Aldersgate Street. Someone whose name he does not mention was reading from Luther's preface to the Epistle to the Romans.

"About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: And an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death."

Makers of myth have magnified that report, in spite of its cautious language, by failing to take note of subsequent developments.

AFTER HAVING prayed for his enemies, Wesley returned to his lodgings—only to record that he was plagued with temptations that very evening! On Thursday, he was ardent in worship but torn with doubts. Satan whispered to him that fear indicates lack of belief. Seeking to resolve the problem he asked for a divine word and opened the Bible to Paul's self-analysis: *Without were fightings, within were fears.* No doubt about it; that applied to John Wesley, too. So he naturally enough concluded that "well may fears be within me; but I must go on, and tread them under my feet."

Friday—two days after Aldersgate—was marked by peace that saw frequent interruptions by temptation. On Saturday, Wesley decided that his lack of joy required prayer. So he resolved to do no

more business until he could go to church in the morning. Of Sunday, he reports "I walked in peace, but not in joy."

Subsequent references to Aldersgate are sporadic and brief. Within three years, he ceased to mention the experience in his daily notes, his letters, or his sermons. Twenty years afterward he wrote to a correspondent, "I never had a clear abiding witness that I was saved from sin." His very important 80-page *Plain Account of Christian Perfection*, interpreting the years 1725 to 1777, does not even vaguely allude to a climatic hour of heart-warming.

What conclusions may we draw from all this?

1. Aldersgate was a potent and significant experience. In effect, it turned Wesley's energies outward rather than inward. But it was neither the beginning nor the end of his spiritual enlargement. He was engaged in conscious struggle for 20 years before and continued to be for 50 afterward.

2. Wesley's life-long methodical pursuit of Christian knowledge and grace was both a background and an aftermath for Aldersgate. He habitually opened his Bible at random for providential guidance. Four or five times a day, he read and prayed. He had great reverence for the Holy Communion, and he participated in the sacred feast about three times a week.

3. For the ardent seeker, John Wesley, the heart-warming experience of May 24, 1738, was essential and definitive. It greatly affected the course of his subsequent witness, conferred assurance and power. But God sent this Oxford scholar an hour expressly designed to meet his individual needs. Men with different patterns of training and experience are not likely to be in acute need of precisely the same pattern of rescue.

No man recognized this variable more keenly than did the father of Methodism. In old age, he wrote, "When 50 years ago my brother Charles and I in the simplicity of our hearts taught the people that unless they knew their sins forgiven, they were under the wrath and curse of God, I wonder they did not stone us. We (now) preach assurance, a common privilege of the children of God, but we certainly do not enjoin it under pain of damnation on all who enjoy it not."

Aldersgate, the reality, is far more dynamic and attractive than Aldersgate, the myth. At its noblest, a slavish attempt to reproduce John Wesley's sublime hour can yield nothing but pale imitations—little *ersatz* copies of an 18th century Englishman. But striving to find patterns of continuous spiritual enlargement that will do for us what Wesley's ceaseless quest did for him, promises to produce authentic 20th century witnesses to God through Christ.



Willis C. Phelps is pastor of the Methodist Church of Haxtun, Colo.

Questions for the Premarital Interview

*Comprehensive counseling
before the wedding
helps build sound marriage.*

By WILLIS C. PHELPS

WE ARE LIVING in days when marriage needs every possible help to insure its success. Premarital interviews constitute such helps.

In the younger years the home should be giving sound, wholesome training on how to live with others and respect personalities, as well as an understanding of biological functions. And the schools should be supplementing this home training. Youth meetings at church should continue the good work with discussions of boy-girl relations such as friendships, dating, courtship, and marriage.

Of course the sad fact is that many couples coming to a busy minister for marriage have never had any of these helps. And in the short time at his disposal, he has to try to make up for the deficiency. Hence, a comprehensive premarital interview is needed, if the couple are to take the step into marriage with informed, responsible confidence.

The minister may well begin the interview by expressing appreciation to the couple for having chosen him to perform their ceremony. He chats with them and puts them at their ease. (And if only one appears to make the arrangements he ought to ask for a later interview when both can be present.) He explains a little of his own procedure, and tells them it is his custom to get data for his records as well as to lift up some matters for discussion which may be of value to them. Most couples appreciate this.

The interview blank is his guide, but each interview will determine whether all the questions are to be used and which ones are to be stressed. Each interview will be different from all others.

Obviously, the minister will lift up for consideration some problems that the couple are likely to overlook in the ecstasy of love. These are the common things—so small as to be ignored in planning for marriage—but irritating and apt to build up tensions later on. It is the method of using the hindsight of experience to guide the foresight of the new pioneers in love's adventure.

It is my custom to include on the interview blank¹ such routine items as name, age, residence, and occupation for each person. Since some states require the minister to see that no minors are married without the consent of parents or guardians, the age is especially important. Then follow questions about the parents, number of children in the family, and whether or not the man or woman was in the armed services. This information is important to the minister for counseling.

One question always asked is, "What do your families think of your marriage?" In a few cases the discussion following the answer has helped to avert serious consequences. Also information is sought concerning present marital status of the parents.

Questions and discussion regarding the time the young persons have known each other, whether or not they have had an engagement period, whether they will be living by themselves after marriage, all serve to add to the minister's understanding of their particular case.

The question is raised as to whether or not they carry life insurance or own property or have savings; and this is important, for love alone does not make provision for the couple's welfare. Along with this goes a tactful question about debts and other obligations.

Information regarding the educational status of the partners and their attitudes on vocational plans will help—also the small but important subject of personal allowances. The question on alcoholic beverages has larger implications, of course, but is related here.

During the premarital interview the minister will probably suggest Paul's admonition to the Christians at Philippi (Phil. 4:8) as a guide for thinking. Questions on religious life and church affiliation will emerge, and suggestions will be made for helpful adjustments where there is a difference in religious outlook and church connections. The minister will emphasize the serious questions that

are sure to be raised in children's minds when they come in later years and grow up to find their parents attending different churches.

At this point in the interview it is appropriate to show and recommend various family or personal, daily devotional helps. If changes are contemplated in church affiliation this is the time for the couple to consider them.

Implicit in several questions is the fact that a happy marriage is based on both partners moving from an "I" status to a "We" status. Because it is a rare marriage that does not encounter some difficulties due to this fact, discussion of this subject gives the minister a chance to stress the fact that many such difficulties are part of the normal marriage experience. They should be met with honesty and a determination to overcome them. Marriage does not settle such problems, and the couple should not have that delusion. Going home to mother is the poorest possible reaction. The ability to talk through the differences and difficulties can be learned early, and plans for growth in love can be started.

The area of social compatibility and home life is the subject of further questions. Social life can prove to be the "straw that breaks the camel's back," if there is a wide divergence in interests and desires. Likes and dislikes in foods, friends, amusements, and the like are all important barometers of later compatibility or lack of it.

A brief test of emotional stability is included in the interview blank. (The minister will give the explanation that it is important to the minister's understanding even though it may seem elementary to the couple.) The questions emphasize the effects of emotional shocks in childhood. They reveal the knowledge of mental health the couple may have. Furthermore, these questions are in the area where the trained, experienced minister can get guidance for aiding the couple further.

Now come the details for the wedding. If the persons are open to suggestions, the minister may offer some on music, participants, and even the reception. Of course, he has the final word on their

¹ Upon receipt of 40 cents, the writer will send a copy of his interview blank, along with some other suggestions. Write him at Box 36, Haxtun, Colo.—Eds.

Time Out for SAFETY!

By C. O. JACKSON

Professor of physical education, University of Illinois.

WHEN THE TRAGEDY of Our Lady of Angels school fire in Chicago became known, a shocked nation mourned with the people of the distressed city. As *School Management* stated, "the conscience of the nation was momentarily aroused. But none of us choose to live with horror for long." Most of us forgot too easily.

Such forgetfulness was not true of civic leaders, however, once the emotional numbness had ended. New ordinances were passed tightening existing regulations, and many safety improvements both in private and public schools are now in effect. Catholics, Protestants, and Jews have become interested in conditions of safety.

A question for churches now is, what can be done to prevent catastrophes like this fire before they happen. It would pay many of them with large educational units to review safety conditions of their facilities. The problem in church schools usually centers around overcrowding. In many instances thin partitions, too small or too few unmarked exits, many untrained teachers, and overworked custodians make solving the problem difficult.

These suggestions could be helpful if pastors could find ways of bringing them to the attention of the people in their congregations:

1. Become concerned as an individual about the safety of your child and the children of others.
2. Discuss problems related to this with teachers, superintendents, and other officers of church schools.
3. Organize a committee in each church or synagogue to study the individual situation. Be sure to include the custodian as a member.
4. Get the local police and fire inspectors into the picture, and obtain statements concerning the specific needs to reinforce your presentation.
5. Move into action when the problems are pin-pointed, by presenting the facts at parent-teacher-officer, or similar church board groups.

In city or crowded suburban areas special plans must be worked out for parking, and especially for traffic controls in and around the building to insure pedestrian safety.

While looking around a school, the observer will do well to check the number and location of exits in relation to the size and number of classes, the age of the children in each area, the number, kind, and location of fire extinguishers, the cleanliness of the building, and the presence of trash and combustible material in the basement and in closets. The type of heat used and the efficiency and safety of the furnace are other important matters.

Are there railings on all stairways? Is lighting, especially on the stairway, adequate? Are there loose or uneven stair treads? What about fire escapes, fire doors, and automatic fire extinguisher systems? Is there an organized plan for moving children and adults quickly, efficiently, and safely should the need arise?

Probably the most important item on the list, once the physical environment has been surveyed, is the matter of fire drills. Very few, if any church schools or synagogues have any plan for such procedures, and seldom is any pupil, teacher, or officer prepared to cope with such an emergency.

It would appear vital, therefore, for the committee in charge to work out fire drill plans with the local fire inspector. Make sure all teachers are familiar with the procedure, and post specific routes in key spots on the walls. When this has been done, the various classes and their teachers should walk through the route at their convenience. The younger the children, the more important it is that great care be used to prevent panic.

After everyone understands the procedure, an announced fire drill may be added, specifying the day and exact time. Later there should be unannounced drills, at least one in the spring (in good weather, of course) and one in the fall. These may disrupt the program of religious instruction for part of two periods, but they may also save lives.

There is no reason why the public schools should have a corner on any safety precaution. Church schools need it as much or more because of the informal organization and the many untrained teachers.

ritual. If there are any specific rules regarding the use of the church, the couple will be advised at this time.

The interview blank I use has a question "Have you read anything concerning sex in marriage?" It is a sobering revelation to discover how little legitimate information many of our young couples have had. The minister has a chance to make books available and to help in the choice of one or two.

In the state where I live, a Wasserman test is required. This is a routine requirement. In cases where the minister knows the information will be welcomed, he can offer help on getting the license.

It is disconcerting to find that many persons are still unaware of the influence of the Rh blood factor upon marriage. If the couple have not had a blood test, this is of great importance. Roughly computing, 87 per cent of the population have Rh positive blood, and the remaining 13 per cent have Rh negative blood. Serious effects may result when the conception comes from the union of a Rh positive and a Rh negative. But treatments are effective when the situation is known in advance.

The question of planned parenthood is raised by the minister, and names of reliable physicians are made available. It is sometimes wise for the minister to get in touch with the doctors in his area to discover their attitudes and practice.

The minister always gives the couple an opportunity to ask questions. When they come several weeks before the wedding date, there is a chance for follow-up interviews. Announcements to youth and other groups will acquaint couples with the minister's preferences and practices.

If the minister's library has books of etiquette and other helps for weddings, the bride will welcome the use of such helps. I have found *Altar Bound* by Betty S. Rodgers and Elizabeth C. Pearce (Interstate, \$2.95) most helpful.

Responses by the couples to this type of interview have been many and varied. Most express appreciation. One couple found that they had the positive and negative Rh blood factors when they had their blood tested. Up to the time of the interview neither had known about this factor, but due to forewarning and special treatment during the woman's pregnancy, she was able to give birth to a healthy child.

Some persons have had a more wholesome understanding of sex emerge from the interview period, and a few have been able to resolve their religious differences. (These were Protestant differences, not Roman Catholic-Protestant differences.) One couple whose parents opposed the marriage was able to work out a satisfactory solution.

The opportunities for such interviews are many. There are also many resources available, and the wise minister keeps abreast of as many as possible.

A PANEL

Baccalaureate Services, YES or NO?

There's Only One Answer

WARREN A. NYBERG *First Methodist Church, Red Wing, Minn.*



THE ANSWER is "No," and I don't see how the question can be answered otherwise.

In the predominantly Lutheran community where I live, the Baccalaureate service is still observed. But it is observed in the face of three Christian churches asking their members not to attend. These are: the Lutheran Church, Missouri Synod; the Roman Catholic Church; and the Lutheran Church Wisconsin Synod. The school respects these requests. Therefore, attendance for the graduates is voluntary.

When the question is phrased, "Should All Churches Participate?" another question comes bounding back, "By what standard?"

If all churches in a given community were members of the State Council of Churches, or even the local Council of Churches, the answer to the question would not be so difficult. Usually, however, this is not so. Thus, by the very nature of the beliefs they hold, not all churches could participate. Even if all churches could unite in such a service, there would still be this matter of fairness to Jewish people and others.

By what standard? Surely no one is

going to suggest that someone or some group coerce religious groups to participate. Yet isn't the majority rule in some communities doing just that? I don't know. But I am convinced that majority rule in this matter should be looked at very carefully. There are minority rights involved, even as there are the rights of freedom of speech, press, and assembly.

Bringing the very important First Amendment into vital relationship with problems in our day, the Supreme Court ruled, in 1947, in the *Everson Case*:

"The establishment of religion clause of the First Amendment means at least this: Neither a state nor the federal government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force or influence a person to go or remain away from church against his will or force him to profess a belief or disbelief in any religion. . . . Neither a state nor the federal government can, openly or secretly, participate in the affairs of any religious organizations or groups. . . ."

In what direction, then, is a solution to be found? Let it be said here that in those communities where the practice is not called into question it should be continued as one channel of an effective ecumenical witness. Some communities, like the one in which I reside, are finding this to be so. After all, there is the open

question as to how high this wall of separation between church and state ought to be.

However, where the practice of baccalaureate is called into question, I am on the side of abolishing the practice. We have great responsibility for the rights of the minorities in this matter, and it should not be avoided.

I am conscious now of our membership in the second largest religious group in the United States. Yet even we are a minority as compared with the total population. One of the bases of our living together with some degree of harmony is to grant religious freedom and all that this implies.

Where the practice is called into question I see nothing wrong in asking the school to refrain from sponsoring such a service. In fact, this might be more in keeping with our church-state principle. After all, why should the school be involved in this?

If the churches want to recognize the importance of high-school graduation, they can do so. They can do so in a worship service, either as individual churches or in co-operation with those churches holding each other in mutual esteem.

Taking the baccalaureate service from the school might save much community strife. It might do much for the graduate and his relationship to the church.

Let's Look at the Principle

ASBURY SMITH *First Methodist Church, Hyattsville, Md.*

BACCALAUREATE services are now meaningful experiences for public high-school graduates. I find that almost without exception, Protestant ministers and laymen lend their support to the baccalaureate services for high schools. The question of participation usually arises from the objection of the Jews and Catholics to taking part in what they characterize as a Protestant religious service.

Bishop Daniel J. Feeney of Portland, Me., in April, 1958, forbade Catholic

pupils to attend baccalaureate services in his parish because the program "is always that of New England Congregationalism . . . and thus violates the conscience of those who are not products of this tradition."

In Washington, where I recently served as district superintendent, an attempt has been made to broaden the base of appeal for the baccalaureate service by having a rabbi as the speaker occasionally. Where there is any sizeable minority of Catholics or Jews in the high-school



constituency, effort is made to have the service as universal as possible.

Compulsory attendance is not enforced for high-school baccalaureate services. Some

of the Jews in Washington feel that considerable social pressure is involved and that the music teachers, especially,

use excessive persuasion to have 100 per cent co-operation from all who are part of the choral groups.

Regardless of the extent of concessions and adaptations, it is doubtful if any baccalaureate service for public schools can be arranged that will win the support of the Catholics. With their theory of an exclusive, "one church" possessing "all truth" they are forced to protect participation of their members in any except Catholic services. It is irritating to listen on the one hand to Catholic denunciation of "Godless" public schools and on the other hand to have them protest so vigorously against the slightest expression of any religious interest in the schools.

Lacking an "exclusive salvation" theory, our Jewish friends are usually easier to reason with than the Catholics. If good will can be maintained it should be possible for Jews and Protestants to sit down and arrive at a religious service that is mutually helpful. The baccalaureate service could incorporate elements of Jewish worship that, with proper interpretation, should make for more appreciation of how different groups approach the worship of the same God. Entered

into with this spirit, the baccalaureate service could become an adventure in group understanding that would lessen rather than increase tensions.

There are elements in the Jewish community that would not welcome this approach. Some Jewish leaders vigorously oppose all religious reference in public schools such as Scripture reading, prayer in assembly hymns, Christmas carols, symbols or stories, or any other direct or indirect reference to religious life.

Recognizing the conflict that confronts members of the Jewish community as they live in a numerically overwhelmingly Christian community, I question whether their best interest is served by trying to stamp out all reference to religion on the public education of youth. Would it not be wiser for them to insist that the education be inclusive, involving interpretation of their own great contribution?

Can religion really be separated from education in literature, history, art, music, or any other social or cultural aspect of knowledge? Is not honesty, open-mindedness, and appreciation a better guide to understanding and co-opera-

tion than a running conflict over cutting out this, that, and the other endlessly in a fruitless effort to pretend in public education that religion has no place in history or in current life?

Jews have lived in a Christian culture for almost 2,000 years. The record of Christian discrimination and of persecution of the Jews during this time is one of the darkest blots on the pages of Christian history. If we cannot face this dark past frankly, learn the lesson it cries out to teach, and go on to better things, then the experience of our fathers is of no profit.

Whether to hold baccalaureate services for public-school graduates is not the most important issue facing the world today. The philosophy underlying this problem is tremendously important. One of the greatest values from discussion of this issue should be a clearer understanding of where our policies in this field will take us if carried to their logical conclusion.

Before the baccalaureate service is cancelled in your public school take a long look at where you are going and ask if that is your desired destination.

Our Tradition Is Good

EWART G. WATTS *First Methodist Church, Topeka, Kan.*



IN MAY, 1956, all the graduating seniors of the high school in El Paso, Tex., received a letter from the parish priest of St. Patrick's Cathedral saying in part:

"We will have at St. Patrick's a special Mass for the graduation of EPHS. We invite all the non-Catholic graduates to join with us if they so desire and in conscience can do so, but to please not ask us to go against our beliefs and customs."

Meanwhile, the Catholic graduates had been invited, according to the custom of the school, to attend a baccalaureate service in the school auditorium. The preacher was to be a Protestant, but a rabbi and a priest had been invited to participate.

The result of the letter was that all the Catholic graduates boycotted the school's service. The Catholic members of the chorus even left the stage when they had finished singing, so that they would not hear the Protestant sermon.

The discussion which followed this unfortunate incident led the editor of *The El Paso Times* to write in his daily column that he felt the best thing to do was simply to discontinue all school-sponsored baccalaureate services and per-

mit each church to have its own special service for its graduates.

In reply, I wrote the following letter, which he published in his column:

"Ever since I was a boy, I have been constitutionally opposed to the guy who picks up his marbles and says, 'If you don't play my way, I'm going home.' And so, I cannot agree with your opinion that, since the Roman Catholic graduates of El Paso high schools were forbidden by their priests to attend the baccalaureate services, we should stop having school-sponsored services.

"Religious services as a part of the graduation ceremonies are a long-standing American tradition. Such services have been a symbol of our common belief that God is the strength of our nation. They are right in line with such symbols as the use of the Bible in inaugurating our presidents, the words 'In God We Trust' on our coins, the opening of each session of Congress with prayer, and the use of the words 'one nation under God' in our pledge of allegiance."

And I do not feel we should be quite so quick to abandon such a significant symbol, just because one group opposes its use. If the opposition is consistent, the next thing you know they will be instructing their congressmen to boycott those sessions which are opened with prayer by Protestant clergymen.

"I believe we should go right ahead having high-school baccalaureate services

as a great symbol of our religious heritage and faith. If there are those who conscientiously feel they cannot attend these services, let them stay home or attend services elsewhere, but for those of us who are willing to forget our theological differences and to join with others in this expression of faith in God, let us continue to give our young people this expression of our common faith in God."

After several years' reflection. I still feel as I did then. Baccalaureate services should be continued in our public schools just as long as we put "In God We Trust" on our coins and speak of ours as "one nation under God." According to custom, this has been the one time when graduates can forget their religious differences and join in acknowledging their dependence upon God. To abandon that custom or to mar it by having certain groups refuse to participate would simply be another step toward complete secularization of our culture.

School officials, in planning such services, should be careful to invite Catholic, Protestant, and Jewish clergymen to bring the sermon on successive years and to participate in the service every year. And those who preach should be careful to avoid the theological issues that divide, emphasizing those issues upon which all agree. Thus, in this highly important symbolic way, our young people can continue to be reminded that every phase of our national life is "under God."

My PROBLEMS as a Rural Pastor

By MAURICE A. MILLER

The man who really wants to stay has to look at some things his family will have to face.

WHEN I LEARNED, on returning to my conference from theological school, that I was being appointed to a five-point rural circuit, it seemed that the sky had fallen in on me.

My thinking went this way: I could have had a five-point circuit any time during my years in college. What good was it to attend seminary if I am to be stuck in the "sticks" where theological training is of little value?

I felt that I had conscientiously tried to prepare myself in all the different fields as one would hone a razor to its sharpest edge. My new appointment seemed dulling, to say the least.

I am sure such ideas were not unique with me. Every annual conference cabinet faced with rural appointments knows the prejudices against serving rural charges. When I was to receive my present appointment, the district superintendent was half-apologetic because the cabinet was considering attaching two small rural churches to the town station appointment.

But by this time my ideas had changed. Probably I shocked him when I said, "That is exactly what I was wanting."

Fortunately some of us, after having been broken in and having lost our prejudices against rural charges, really want to stay in the rural field. We like it here. But we are not blind to some of the personal problems which face the rural minister and his family:

The Salary Problem

At the risk of being called materialistic, I would point out that Christianity has its materialistic aspects. While Jesus told his tempter, *Man does not live by bread alone*, he did suggest that man must live by bread.

Because of the need for pastors in higher paying urban churches the rural churches are being robbed of good pastoral leadership. Of course, this is not the only basis for pastoral appointments, but it often becomes the only variable factor between competing churches. If the rural church is to have a well-trained, well-adjusted ministry, salaries must be higher, and they must be raised progressively as standards of living go up.

What is an "adequate" salary in rural areas? Some index will have to be used with adjustments to the particular locale,

considerations for the size of the minister's family, and possibly his indebtedness because of school expense.

Without these considerations, a minister may be thrown into grave moral frustrations, causing him to try to influence his congregation to underwrite fringe expenses (social security, income tax, and so on) for which he is obligated, or he may be tempted to take on additional engagements outside his church.

How is this salary to be raised? It may come through increased giving or larger salary grants by the Board of Missions (if there is a missionary situation), through maintenance by Conference benevolence. Obviously the best, and only reliable, way to solve the problem is through building up more adequate ideas of stewardship in the rural churches.

The School Problem

Ministers, like other fathers, want the best advantages for their children, and often the schools are far from adequate. Rural schools face the same problems in obtaining teachers that rural churches face in obtaining preachers. Many of the well-trained and properly certified teachers have been drawn away to the urban centers, leaving rural schools with substitutes and emergency-certified teachers.

Simply learning to read is an important skill for the child. This ability will unlock many doors. So, schools are very important to rural churches, especially those with younger ministers who have younger families.

Problems of Business Services

Because shopping is seldom as personal a matter for the rural minister as it is for those who have lived all their lives in one community and bought everything they needed from the general store, he and his family will want to shop in the larger towns. Some church members and some ministers, however, will feel that since the salary is derived from the community it ought to be spent there. But there is much to be said in favor of the wider trading area, even as a healthful competition to the local merchants.

Then, there are the cultural and recreational opportunities of the larger places. There are few influences that dry up originality and resourcefulness more

effectively than the feeling that a minister is bound to the community.

The conscientious rural church will make arrangements for the pastor's annual vacation, and it will provide for enriching opportunities. For instance, the telephone call that says to the minister, "The Philharmonic is presenting a concert in the city tonight and we would enjoy entertaining your children, or taking care of your meeting if you would like to attend," will please the minister. And it may improve the sermon.

Instead of this cordial attitude, there prevails in some places the idea that if the people can live in a rural community with its limitations and like it, the minister should do the same. This can help shorten the tenure of the rural pastor.

Parsonage Conveniences

The minister's wife is called upon to serve more often than any other laywoman in the church. She probably should not receive a separate salary in compensation for these services, but she ought to have easier methods in house-keeping. My suggestion would be these aids, provided in this order:

Plumbing and Electricity. No church or circuit should expect a minister unless the parsonage has sanitary plumbing and is wired to handle present-day appliances. Methods for the drilling and pumping of deep wells and burying sewerage systems make it comparatively easy to provide these conveniences.

Appliances. Wherever possible, modern appliances for cooking and storing food, cleaning house, and laundering should be made available. I do not mean just any old kitchen range, refrigerator, vacuum cleaner, and twin laundry tubs installed in the basement; provision of high-quality appliances are better investments in the long run. The trade-in that "ought to be good enough for the parsonage" is not good enough.

Furniture and Furnishings. Too fre-



Maurice A. Miller is pastor of the Elizabeth "Greater" Parish of the Methodist Church, Elizabeth, W.Va.

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quently the parsonage, if furnished at all, has been furnished from parish attics with an odd collection of end tables, settees, old lamps and squeaky beds. Into this setting the pastor brings his collection of furnishings purchased over the years to augment what he finds in his several homes.

Because the parsonage is often called upon to serve in a much wider capacity than just a home (for committee meetings, weddings, and so on), something of church or civic pride should guide the furnishing of it.

Furnishings should be functionally compatible with the room.

Church members should recognize that fixtures, appliances, and furnishings in a parsonage occupied by a number of short-tenured appointments will wear out quicker than the same items used in one home by one family. This fact has led some churches to refuse to furnish parsonages, but here again the house itself shows greater wear when there are frequent changes of furniture—and furniture costs less than buildings.

Expressing Gratitude

One can be amazed at the rural church's gratitude for its minister, and puzzled at the way the people attempt to show it. This may not be a cause for the minister to leave the rural field, yet it is sometimes a nagging triviality that develops into a real problem. I am thinking of the gifts that sometimes constitute embarrassment.

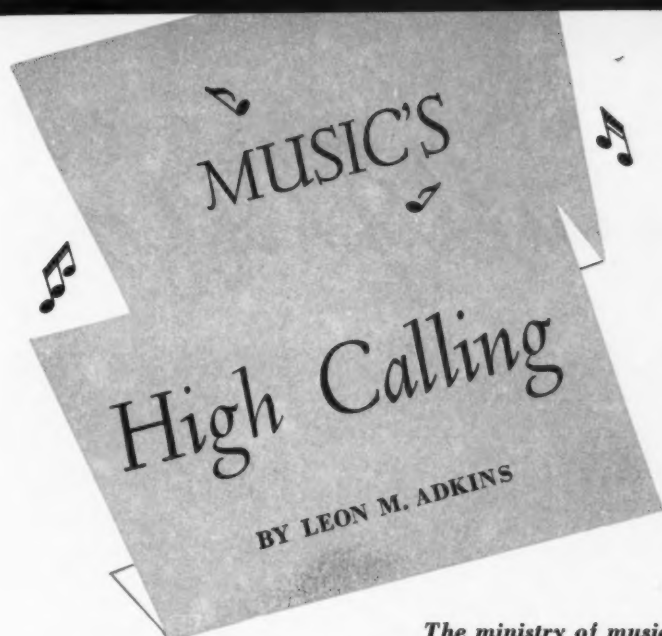
For instance, a minister received from a parishioner several jars of home-canned green beans, which he discovered had been canned for seven years. These would hardly be palatable even if they were safe.

Or, take a most perplexing incident in my own ministry. There was a knock at the kitchen door. When my wife opened it, a parishioner holding a paper bag said, "I heard you liked fresh pork so I brought you over a mess."

I had been reared on a farm and perhaps my memory of the chops, spareribs, and liver at butchering time had colored my anticipation. We were thoroughly bewildered when we found that the bag contained only the skull bone of a hog, pared clean of all meat and brain.

The point is that a gift for pastoral care ought to show a little more imagination. Certainly a congregation becomes aware of their minister's hobbies or interests through his preaching or personal contacts, and gifts that are gently indulgent of these are truly appreciated.

There are other problems like inadequate medical care, and inclement weather, and other hardships of the rural life. What I have tried to point out is the pattern of problems that the minister and his family face because of their position in the community, problems that could be solved by a resourceful church.



*The ministry of music
in the life of the church is a growing ministry.*

METHODIST musicians are now finding themselves in the role of Christian educators as well as organists and choir directors. For some time they have known this as individuals. Five years ago at a meeting of musicians in Estes Park, Colo., the idea took organized form. A proposal was made to the 1956 General Conference and, in accordance with General Conference action, the Division of the Local Church of the Board of Education, called a meeting that led to organization of the National Fellowship of Methodist Musicians, Williams Bay, Wis., 1956.

The next year Dr. Bliss Wiant was added to the staff of the Board of Education as director of its music ministry. Successive conferences have been held in Williams Bay, Boston, and Dallas. Biennial national conferences now are in order with sessions being planned for Los Angeles in 1961.

Not all general agencies of the church are involved in music's ministries, but those assigned responsibilities by the *Discipline* are working in close harmony. V. Earle Copes has joined the editorial staff of church-school periodicals, and Carleton Young now represents The Methodist Publishing House in the production and merchandising of appropriate music for Methodist churches. A new periodical, *Music Ministry*, made its appearance in October, 1959. It is designed for Methodist church-school workers, musicians, ministers, music committees, and all others who are concerned in any way with the music of the church.

The General Conference Commission on Worship and NAFOMM, neither with a full-time staff, are partners in the development of the church's music min-

istry, and all groups are in frequent consultation. Close liaison at the general church level reaches Annual Conference boards of education, and each local church in a united fashion to aid in developing acceptance and procedures in fulfilling music's high spiritual calling.

Some of the areas where there is deeper understanding and eagerness to improve are becoming apparent:

1. The singing of hymns is generally accepted as part of the congregation's participation in worship. Yet we give generation after generation of church-school children a diet of many songs that are totally unrelated to our faith or to the hymns which they will sing in the sanctuary. Some songs are used only because they have been favorites in days gone by. How much better it would be to let the learning experience of the church school include the developing of music appreciation and the love of great hymns.

2. The choir director and the organist are often well-trained musicians who could serve as resources of good music literature and would encourage more effective teaching of music in the church school, but they do not have a chance.

3. Some still feel that evangelistic activity demands the use of songs inferior to those sung in the church service of worship. But the message of real evangelism is actually expressed through some of the best hymns we have.

4. The singing at a Methodist men's dinner or a meeting of the Woman's Society of Christian Service provides opportunities to develop a love for great music of the church.

5. In the construction of new education buildings, adequate provision should be made for including music among the important phases of the total church program. Choir rehearsal rooms are

usually located in this part of the church building. Adequate acoustical, seating, equipment, and storage requirements need thoughtful and intelligent attention.

6. All too many sanctuaries are so musically inadequate that hymn-singing is severely handicapped, and the choir cannot make its best contribution in worship. Location of the organ console and pipes, and the arrangement and size of the choir space are important, just as the location of the pulpit, the altar, and the communion table are important. And sometimes changes can be made within the church building to increase its music potential.

WORKSHOPS, clinics, schools, and festivals are being conducted by NAFOMM and boards of education at all levels of the church. Music in Christian education, music in worship, the Hymnal, choir methods and materials, and related topics are being studied by musicians, ministers, and educators. Areas of little or no understanding are vanishing. Musicians and educators are finding they have a common viewpoint.

Since the pastor is responsible for everything that goes on in his church, he can benefit greatly by various aspects of our new Methodist music program.

For example, the minister of music (according to the *Discipline*, Par. 232) is ex-officio a member of the Commission on Education. The pastor knows of church music conferences and schools to which he can send his leaders, and he would do well to attend occasionally himself. The program of certification of ministers of music set up by the Board of Education in accordance with *The Discipline* has distinct advantages for the pastor. (See Pars. 1936, 1401, and 1451 (1).)

More than 1,200 musicians, ministers, and other friends of music have become members of the National Fellowship of Methodist Musicians during its three years of organized life. There have been many expressions of appreciation from Methodist leaders.

Bishop H. Clifford Northcott, of Wisconsin, told the first conference in 1956: "The entire church is now looking your way for great advance in the spiritual ministry of music."

Bishop J. Wesley Lord, of Boston, addressed a question and answer to the 1957 conference: "What place can you occupy in the life of the church? Just as large a place as you are able to fill . . . I am unwilling to divorce high competence in the art of music from spiritual competence. They belong together and must be kept together."

And Bishop Edwin E. Voigt, of the Dakotas, chairman of the Commission on Worship, said in 1958: "Such a fellowship has long been overdue. The services it can render the church are beyond prediction."

Leon M. Adkins is secretary, Division of the Local Church, Board of Education.

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Books

of interest to pastors

The Purpose and Work of the Ministry, by Gabriel J. Fackre. The Christian Education Press, 141 pp., \$2.50.

Reviewer: BRUNNER M. HUNT is superintendent of the Hattiesburg District, Mississippi Conference.

The author has confronted the multiple functions of the ministry in his own experience as a mission pastor in industrial and suburban communities. After reading the writings of Thomas Merton, the Trappist monk, meditating on the silent "Waters of Shiloh," the author seeks to give theological meaning to his own ministry.

He sees God as a vibrant Lord moving through the pages of Scripture. He would use all his time working with the ever-active God. The author then takes the biblical figure of the "River of God" and writes a unique book in which he pictures the pastoral-director as the oarsman guiding a boat on the stream of time. He interprets all his activities in the light of this relating bond.

I believe that Fackre has succeeded in expressing the character and direction of the modern minister who is often overwhelmed by the ever-increasing demands upon his time. The significance of this book is that the author has given an organizing principle in all the shifting functions of the ministry. Pastors will therefore profit from reading this book.

The weakness of the book is that no mention is made of the fact that the minister must major somewhere. He described preaching as only one of the strokes of the oarsman piloting the boat on the stream of time.

The preaching of the Word should ever be exalted in the work of the minister. Worship will ever be the central function of the Church. And from heart-warming experiences of worship of God, the people are motivated for the manifold activities of life, and the Church becomes the redeeming fellowship.

The Dead Sea Community, by Kurt Schubert. Harper & Bros., 178 pp., \$3.75.

Reviewer: EUGENE W. MUENCH is pastor of the Haller Lake Methodist Church, Seattle, Wash.

In a wilderness near the Dead Sea at the time of Jesus, there existed a strange community, the Qumran Essenes, a sect which regarded itself as the "elect rem-

nant of Israel." Characterized by an acute messianic hope, this sect felt predestined by God to wage a long "eschatological war" to overthrow evil in the "last days," which appeared imminent.

The life and thought of this sect is detailed in scholarly fashion by Kurt Schubert in *The Dead Sea Community*. The book conveys the intensity of purpose and the fierceness of dedication of these religious men who withdrew from the world in a secluded communal life in order to cultivate the righteous life and to plot the violent overthrow of evil.

Schubert is a competent scholar writing for serious readers, and he succeeds admirably in the objective of his book, namely, to show the relationship of Qumran thought to the Old and New Testaments and to Judaistic dogma. With great skill he uses the Dead Sea Scrolls to illuminate the teaching of Jesus, the writings of John and Paul, and the epistle to the Hebrews. These passages alone make the book a valuable, well-indexed reference work for the minister's library.

In addition, the book gives succinct accounts of the discovery of the Dead Sea Scrolls, descriptions of their physical condition, and condensations of the content of the major scrolls translated to date. References from Josephus, Philo, Pliny, and others also enhance the description of the Dead Sea community revealed by the scrolls.

Both ministers and laymen will find in this book a valuable contribution to their understanding of the milieu of Jesus and the early church, and will derive from the book an enriched appreciation of their Christian heritage.

The New Shape of American Religion, by Martin E. Marty. Harper & Bros., 174 pp., \$3.50.

Reviewer: JAMES M. WALL is associate editor, TOGETHER.

Occasionally a book comes along that captures the essence of a religious epoch. This is such a book. Lutheran pastor and journalist, Martin E. Marty tells us in sharp analytical fashion what we have suspected for some time: The new shape of American religion is American—and no longer Christian.

With keen historical insight, Marty documents the upgrading of man and the downgrading of God in American religion. With considerable awareness of

the American cultural scene, he points out that what we thought was a religious revival in the suburbs and on Main Street is in reality, a religious retreat.

In our effort toward a liberal common denominator in American religion, we have all had a part in the production of a God of religion-in-general and of a faith in faith. If you have ever said, "It doesn't matter how you get there, we are all traveling the same road," then this book will sting you for having been guilty of generalizing the Christ event.

Marty points to our criterion of success in the parish—sermons laymen "enjoy," increased budgets and memberships, a friendly God we can understand—to remind us of the sickness in American religious life. He suggests that atop our present pinnacle of success, we are actually contributing to the packaging of God, the depersonalization of man and the replacement of the Christian God with the God of the American Way of Life.

Marty avoids the trap that ensnares so many adherents of the New Reformation theology. He does more than criticize, he offers a creative thrust that indicates hope in the very institutional structure he attacks. He sees the people of God in community as the only place to regain the particularity of God's action in Christ.

"In each parish," he feels, "there may be what God alone can identify with certainty, the Remnant that can move a world." This is the hope that continues to give meaning to our tasks in the midst of the "busyness" of the local church.

Outside the Camp, by Charles C. West. Doubleday & Co., \$3.

Reviewer: T. OTTO NALL is editor, the CHRISTIAN ADVOCATE.

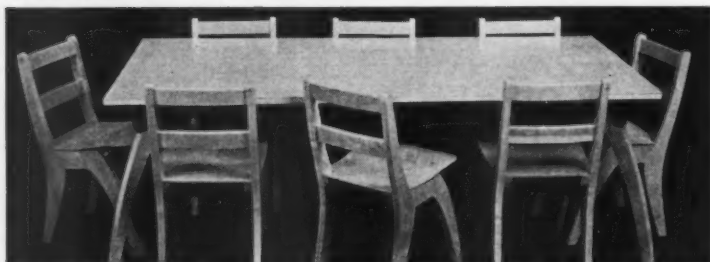
This is a book on missions, but unlike most, it is distinctly out of pattern.

The title comes from the Hebrew idea that those whom God punished were pushed outside the camp of the people tented in the desert, to be re-admitted only after atoning sacrifices had been made. But Jesus was outside with the rebels and outcasts, and so must be the missionary who understands the mission of the Church as witnessing and winning.

This does not mean, as the author makes abundantly clear, that the Church is apart from the world. It is very much in the world, intermixed and identified with the world. Despite the fact that the world exists because God loves and chose it, the world stands over against God, refusing to do his will and fit in with his purposes, and yet God, through Christ, has overcome the powers of the world.

On the basis of this down-to-earth, but made-in-heaven theology, every person is witnessing—that is, everyone is a missionary. An important chapter is given

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to the Christian and his community, referring back to the shaking foundations mentioned in an early chapter. There is helpful reference to two criticisms of the current situation in America: We have lost a common faith and common values, and we have allowed things, even good things, to become our idols.

The concluding chapter, with the same title as that of the book, shows that this is God's camp, for the whole world belongs to God. Christ, the Lord of the camp, became identified with the rebels and outcasts who had been put out. He shared their fate and gave their rebellion true meaning in God's sight. He shows the present-day missionary how to witness against the powers of the world.

This is primarily a book for students, written in their bright idiom ("cocolonization," for example), addressed to their uncertainties and insecurities, aware of their concerns (like rapid social change and the perplexing role of the Church), enriched by their illustrations (like two unforgettable stories with which the book begins).

God and Man in Washington, by Paul Blanchard. Beacon Press, 251 pp., \$3.50.

Reviewer: DEAN M. KELLEY is pastor of the Crawford Memorial Methodist Church (interracial), in New York City.

Paul Blanchard's new book—fourth in a series that began with *American Freedom and Catholic Power*—is the best of the four. It shows a maturity and mellowness that were not apparent earlier. Blanchard handles with astuteness and restraint the very vital problem of the fitness of Roman Catholics for the American presidency. He also gives a general survey of the church-state situation in terms that will appeal to the layman who has not read in this field, and yet he holds the interest of the specialist.

Four main topics are presented: "One Nation Under God," in which the current popularity of religious slogans and symbols in public life is described; "God, Man, and the Supreme Court," which is a review of the Court's decisions in the field of religious liberty and the separation of church and state; "God, Man, and Congress" supplements the judicial record with an outline of religious issues that have been considered or avoided by Congress; and "God, Man, and the Presidency" describes the role of religion in the presidential office and in the election of presidents, leading to the issues involved in the candidacy of a Roman Catholic today.

This troubled problem Blanchard discusses under two headings. "Six Clichés" that prevent discussion of the real issues: religion has nothing to do with a man's qualifications, questioning of a Catholic candidate is discriminatory, opposition to

Catholicism is prejudice, membership in a church should never be held against a candidate, a Catholic is loyal to the Pope and is therefore disqualified. All of these Blanshard rejects and then turns to "Six Issues" which he insists are pertinent to public policy, and on which a Roman Catholic may properly be asked to declare himself. The six are: the abolition of divorce, as urged by the Roman Catholic Church; the complete prohibition of contraceptives; the obligation of the state to support Roman Catholic parochial schools with public funds; church censorship of books, movies, television, etc.; discrimination against Protestants . . . in mixed marriages; compulsory segregation of Catholic children in parochial school (which means that Catholic parents are given no choice).

Blanshard reaches the commendable conclusion that some presidential candidates of Roman Catholic faith could be fully acceptable to most voters, and he commends Senator John F. Kennedy for his statement in *Look* magazine in March, 1959, saying it shows remarkable "candor and breadth." In the introductory chapter, Blanshard writes: "I confess to a considerable personal admiration for the leading Catholic contender, Senator Kennedy, and I outline the reasons why he should be given due credit for challenging the most reactionary views of his own Church's hierarchy. . . ."

He reports some of the Roman Catholic criticism of Kennedy, but the book probably went to press before the Roman Catholic bishops' statement on governmental export of birth control embarrassed Kennedy and caused many of us to conclude that the hierarchy was rejecting him because he was not really "representative" of Catholic opinion.

Blanshard is to be commended for making it clear in this work that the Roman Catholic Church—even the hierarchy—is not as monolithic as outsiders often think, and that the printed pronouncements and regulations of textbooks, papal encyclicals, and canon law are not necessarily binding upon Roman Catholics, any more than the pious hopes and exhortations with which priests and preachers have been belaboring their flocks since pulpits were invented!

This book should be read by all who want a sensible, non-technical, and thoroughly absorbing "briefing" on church-state problems in an election year.

Poems, by Boris Pasternak, translated by Eugene M. Kayden. University of Michigan Press, \$3.95.

This poet, who believes that poetry voices the birthpangs of the new world, offers his evidence. Yet there is nothing of the stodgy polemic in his verse. There is much personal, true-to-life experience, for Pasternak is a genuinely religious writer, traveling the way of insight.

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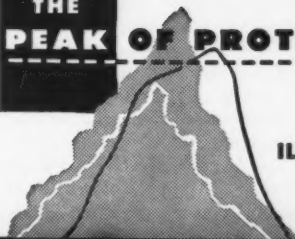
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For Mrs. Preacher



BOOKS, books, books—to inspire, to inform, to prod the mind and set it thinking. Here are a few which, it seems to me, might interest the minister's wife who may not have time to read, but who knows she will do well to make time.

Let's start with *Great Women of the Christian Faith*, by Edith Deen (Harper & Bros., \$4.95). Here is inspiration by the chapter. Mrs. Deen has studied the lives of 123 of the world's greatest, most inspired Christian women, and now she presents them in a series of excellent biographies.

She has divided her book into three sections separating the women of the 2nd to 17th centuries from those of the 18th to 20th; and a third section offers vivid vignettes of Christian women through the 19th century. These last are given brief treatment, but they are deserving.

Here's one to make us cast a thought to our neighborliness and probe into our recent actions a little: *Who Is My Neighbor?* by Esther Pike (Seabury Press, \$3.50). The author asks a question which is answered by 14 men and women of various professions who have proved they care about their neighbors. Because some of us don't know our neighbor when we see him, this book was written, giving us a clear picture of him to assure future recognition.

Now, to pick yourself up again, take: *Happiness Is a Habit*, by Gordon Powell (Hawthorn Books, Inc., \$2.95). What you do, according to this book, is make up your mind to be happy—and there you are as happy as a clam. What's more, the author proves his point, and he does it in simple, readable language. He uses as case histories the lives of some unusual, successful, and happy people. Trust and a daily tryst with God are major starting points. This is a book not just to read, but to be kept for handy reference.

For putting the mind to work at the Christian problems of the day read: *A New Mind for a New Age*, by Alan Walker (Abingdon Press, \$2.50). This book also asks a question: Is Christianity still possible in a world of sputniks, hydrogen bombs, electronics, and other advances of the space age? Alan Walker thinks so. He is concerned with the con-

temporary life of the individual and his relation to Christ.

And this one might come in handy for moments when running the parsonage gets a bit edgy: *How to Help Your Husband Relax*, by Beth Wheeler (Doubleday & Co., \$3.95). "A husband comes home for recognition," Mrs. Wheeler explains in her chapter, "The Importance of Making Your Man Feel Important."

Here she examines the meaning of the words "appreciation," "recognition," "reassurance," "attention," and "respect" and how to apply them to a husband. In short, tell him he's a great man—he'll believe it. And Mrs. Wheeler has any number of other suggestions for helping a husband live longer.

Adventure is always an incentive to find time for reading, and here is an adventure which incorporates a noble purpose: *The Voyage of the Golden Rule*, by Albert Bigelow (Doubleday & Co., \$3.95).

Four men sailed for the nuclear bomb-testing area in the Marshall Islands in March, 1958. They were four men in a 30-foot ketch—the *Golden Rule*, and they sailed in protest against bomb testing and the damage of inevitable fallout. "Our way would be the way of non-violence."

Albert Bigelow, captain of the *Golden Rule*, gives a sparkling, salty, seagoing account of the voyage and its purpose, the government's opposition, and the resulting imprisonment of captain and crew.

And Eugenia Price has a pertinent message for all women. She puts it in plain talk in *Woman to Woman* (Zondervan, \$2.95). Miss Price lets her hair down in a manner which makes compelling reading as she discusses the difference Christ makes in one's life. She breaks down this difference to include difference in disposition, work, appearance, marriage, home, children, friendships, rebellions, spiritual life, and in facing death.

There, that's all we have space for, although there are many more wonderful books which might be mentioned.

—MARTHA

A Pastor's Complaint

EDITORS: After a good education in a seminary we go to our parishes to receive volumes of programs (which we have been taught to make for ourselves) from the boards and agencies of the church. They must cost a staggering sum, and the money comes from the same budget that pays the salary of the preachers.

It would be interesting to know how many official boards do not raise the pastor's salary because of the extra percentage they would have to pay. . . .

CHARLES L. BOSS
*Community Methodist Church
Holbrook, Ariz.*

The Middle-Class Church

EDITORS: We tend toward the wealthier, educated people, which may prove detrimental in the long run [*Editorial*, Feb. 4, 1960]. But this is not the local pastor's problem alone.

I have heard one official say: "We cannot afford to slight those churches or people who contribute so liberally to our Conference programs." Translated, this means: "We cannot afford to hurt the feelings of the wealthy or influential—for obvious reasons. . . ."

JERALD W. BAKER
*St. James Methodist Church
East Troy, Wis.*

When the Anthem Mis-Speaks

EDITORS: Clark Eddy's article, *The Anthem Speaks, Too* [March 3, p. 12] speaks a number of questionable thoughts: First, that the director's "spiritual viewpoint" is enough. Unless his training has been specifically in church music, his understanding of worship and liturgy may make his judgment a poor basis for choice.

That music should dramatize words. It should point up, undergird, strengthen, make more meaningful. But could Simper's *Break forth with joy* do this?

That the purpose of the anthem is to speak to the people. What about making a worthy offering to God?

That it is better to overdo than underdo dynamics. Church music is still suffering from the radio style of choral singing, with exaggerated crescendos, diminuendos, ritards—effects not inherent in music, but crowd-pleasers.

AUSTIN C. LOVELACE
*Minister of Music,
First Methodist Church
Evanston, Ill.*

Criticism of the National Council

EDITORS: E. Jerry Walker seems to be frustrated rather than friendly in his piece on the National Council [Jan. 21, p. 5].

I must agree with his suggestion that "a careful appraisal be made to determine just what we want the National Council

OPEN Forum

LETTERS TO THE EDITORS

to be"; and that is the task The Methodist Church has given to its delegates, including Mr. Walker.

Many of us have no desire for "one big church," but we ask the Council to help us do together what we can do better that way than separately. We have found it desirable to co-operate in providing Christian education for our children, in collecting food and clothing for the needy, and in bearing a united witness on social and moral issues.

WALTER B. SPAULDING
*Montana Council of Churches
Great Falls, Mont.*

Taxing Churches

EDITORS: On the matter of taxing church property [*These Times*, Feb. 18, p. 2], it is not church buildings, but subsidiaries that need looking into.

Extra land, canneries, wineries, and such extras. If alive, the church should be able and willing to pay, for "taxes are the price of civilization."

Tax not the house of worship, or the rectory, but surely the time will come when we need to look into all the rest. Some are now before internal revenue investigators.

FREDERICK F. ADAMS
*Retired Minister
Great Barrington, Mass.*

Interviewing Candidates

EDITORS: Dr. Klink's article hit me with a klunk [*When the Committee Interviews Candidates for the Ministry*, Feb. 18, p. 5]. Why all the dramatizing of applicants for local preachers' licenses appearing before the Conference board, when local preachers are licensed on a district basis?

J. REX SHEPLER
*Wesley Methodist Church
Springfield, Mass.*

EDITORS: I would think that any young man who might be interested in the ministry would go away, not only sorrowing, but confused, bewildered, and in utter despair. What abstruse, stratospheric rhetoric!

EVERETT M. LOVE
*First Methodist Church
Burr Oak, Mich.*

EDITORS: After reading Chaplain Klink's jargon-filled article, I want to ask: Is the religious experience of the young man no longer a valid reason for

entering the ministry? Should not the committee be concerned with that, too?

WARREN P. WALDO
*Burke Haven Parish
West Burke, Vt.*

Can the Bishop Do It?

EDITORS: Bishop Edwin E. Voigt's comments are refreshing [*Person to Person*, Jan. 21, p. 7]; but is such concentration on personnel really possible within Methodism? Bishops must consecrate and dedicate buildings; bishops must serve on boards and commissions; bishops must travel abroad. How can they find time to visit with pastors and their families?

I submit that our present situation is a subtle invasion of materialism into the life of the church. Changed lives and not erected buildings should be our marks of progress. We must restore the personal element. . . .

D. EUGENE ANDERSON
*The Methodist Church
Orangevale, Calif.*

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T. K.
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PREVIEWING

The June



CHURCH AND STATE MUST BE SEPARATE

by Gerald Kennedy (Religion in the U.S.A.)

With a Roman Catholic as a strong contender for the presidential nomination of a major political party, U.S. citizens are in the middle of a religious debate whether they like it or not.

It is not a debate Protestants should avoid, believes Bishop Kennedy, who reminds us that a nation that will not face an issue is doomed.

"Americans as Americans have to decide what they believe about this issue and they must declare themselves, not as members of a church but as citizens of a nation," he points out in this article which will enlighten citizens who also are Methodists on why Protestants believe in separation of church and state.

TEXAS PREACHER IN ENGLAND Black and White Pictorial

(Practical Parish)

For six weeks last summer, the Rev. and Mrs. Clifford Zirkel, Jr., and their three children exchanged southeastern Texas for the Yorkshire hills and dales near Guiseley, England.

In an absorbing black-and-white picture story, Mr. Zirkel relives some of his most memorable experiences, including preaching from the steps of the town cross on the 200th anniversary of John Wesley's sermon on that spot.

CHANGE COMES TO THE CONGO . . .

Color Pictorial (World Parish)

On June 30, the 14 million people of Africa's Congo region will embark on a program of full independence after more than half a century of Belgian colonial paternalism.

Methodists are at work helping prepare the newly awakened black man for leadership. The area was designated a Land of Decision for 1956-60, and there now are some 18 major Methodist centers in the Congo, with scores of churches and schools. Many areas are self-

supporting, with much responsibility in the hands of trained African Christians.

In this timely eight-page color pictorial *Together* reports on Methodist activity in that land of equatorial rain forests, grasslands, mountains, fabulous mineral wealth, and tremendous hydroelectric potential. It offers strong support to World Service Sunday June 26, and observance of Pentecost June 5.

ALONG THE 38TH PARALLEL— 10 YEARS LATER

Color Pictorial (World Parish)

A decade after the conflict that tore their land apart, Koreans have fresh hope and determination, in part inspired by Methodist programs.

In the Chulwon District, part of which is in sight of Communist artillery, 35 Methodist churches now are active. And, with funds provided by Advance Special gifts from America, scores of Korean churches have launched free schools for children whose parents do not have funds to send them to the public schools, which in Korea are not free.

Here in this World Missions story is an eloquent example of the use to which World Service gifts are put.

TEEN-AGE MARRIAGES CAN SUCCEED, BUT—

Midmonth Powwow (Pastoral Care)

How do you advise teen-age couples who come to you and say they want to get married?

Together sent advance copies of an article on early marriages to three Methodist ministers. "Do you agree with the author," they were asked. "What do you tell youngsters who come to you with wedding plans?" The article and their comments are presented in this June Powwow. They represent the views of a high school teacher, the pastor of a large city church, a campus pastor, and the woman pastor of a country church who has also had juvenile court experience.

THE FIRST 90 DAYS ARE THE HARDEST by Earl Kenneth Wood

(Pastor and Parsonage)

Before June is out, thousands of Methodist families will have been uprooted from homes, schools, and communities they love and moved to new and unfamiliar surroundings. These are the ministers and their families who will be appointed to new charges.

Here a pastor who has served in the East, the Far West, and now lives in the Rocky Mountains gives congregations some clues on how to make their new minister, and his wife and children feel at home. Even if you are staying in the same place, you might want to put copies where members of your Pastoral Relations Committee will be sure to see them.

Counselor at Work



Love and hate,
a young woman learns,
are two sides of the same coin.

MR. AND MRS. C have been married about four years. Mr. C (*divorced*) has a son by a former marriage. Mrs. C quit high school to get married, and she is the mother of two girls, 2½ years and 9 months old.

Three months ago Mrs. C spent about three weeks at the state hospital for psychiatric treatment. She was released at her own request.

About two weeks ago their youngest daughter, Cindy, was examined and found to be mentally retarded. This was a shock to both husband and wife.

A call came to the church about 10 A.M. and was taken by the secretary. It was Mrs. C who asked to talk with a minister. I answered, and she sounded deeply distressed:

Mrs. C. I must see a minister right away.

Pastor. I can see you any time this morning. What time do you want to come?

Mrs. C. You will have to come out here. I have two small children and no one to leave them with, and I don't have a car to come to the church.

Pastor. I'll be there in about half an hour.

Pastor. Good morning, Mrs. C. You asked me to come out to see you.

Mrs. C. Yes, Reverend, won't you come in, please.

(Cindy had just been fed and was sleeping. Nancy, age 2½, was asked to go to the playroom, but did not co-operate very well. She kept coming into the living room. Soon the baby awoke and her mother brought her into the room where we were sitting. She whined, cried, fussed, and seemed nervous and irritable.)

Mrs. C. I called you because my husband asked for a divorce last night. He says I don't love the children—that I'm not a good mother. He says I don't know how to take care of Cindy. She fusses all the time. And I'm worried, Reverend. I don't love Cindy like I do Nancy. Nancy is so good. She never fusses and she does just what I want her to do. But

Cindy just cries and cries. She never will be good when I want her to. I try to love her, but sometimes I hate her so much I want to take a hammer and hit her so she will stop that crying. And it scares me for fear I will do something to hurt her.

Pastor. You love her and yet you hate her?

Mrs. C. That's exactly it. I don't feel that way about Nancy. But Cindy is so different.

Pastor. You just recently learned that Cindy was mentally retarded, didn't you?

Mrs. C. Yes, they had her in the hospital, and took all those tests with the wires on her head. You can still see the marks.

Pastor. It was quite a shock to learn that she was not normal?

Mrs. C. Yes; we had no idea. We knew that she was different from Nancy, slower and all, but never dreamed that she was mentally retarded. He told us not to worry about it, she would probably be slower than other children, at least for a while.

Pastor. Was this why your husband asked for the divorce?

Mrs. C. Well, not exactly. It was what happened yesterday morning. It was Christmas day and he didn't have to work so we were in no hurry to get up. But Cindy woke up real early. I thought she would go back to sleep, but she just kept fussing. I guess she was wet. Finally my husband got real angry and said if I wouldn't take care of her, he would. He got out of bed, changed her clothes, and gave her some milk. She still wouldn't go back to sleep—just kept whining. I wanted to take her in bed with us but he said that was spoiling her. He never did come back to bed. He stayed up with her, and I finally got up. My mother and father were coming for the day. It was Christmas, and I was going to have a big dinner. They brought a lot of things for the girls. We had such a good time I thought he wasn't angry anymore. But when they left we had a fight, and he said he wanted a divorce.

Pastor. And you think that Cindy is the cause of it?

Mrs. C. Well, I guess that is why I hate her so. It seems that whenever we have trouble she is the cause of it. My husband never loves me anymore. I have to ask him to kiss me, and then sometimes he just pushes me away or he turns his head and I kiss him on the cheek. When he comes home from work I try to hug him and kiss him, and he just pushes me away. Maybe he will give me a kiss and maybe he just turns his head and pushes me away.

Pastor. And you think that if it weren't for Cindy he would make love to you like he used to?

Mrs. C. He stays up real late so that I am asleep when he comes to bed, or he gets up early and takes care of Cindy or Nancy, so we never seem to be together anymore. But I am worried about hating Cindy. I pray, but that doesn't help any. I used to be able to talk to God, but I can't now. It just doesn't mean anything. I want to love her and I try, but it never works that way.

Pastor. Have you ever heard of ambivalent feelings, Mrs. C?

Mrs. C. No, what's that?

Pastor. It's the idea that a person can both love and hate the same person at the same time.

Mrs. C. How can that be?

Pastor. Well, you love the person for very obvious reasons, but sometimes that person does something that hurts you, or that you dislike very much, and at that instant you hate them for what they have done to you. It is not uncommon. Probably at some time or another we have hated mother or father or friend for something they did to us, although we love them very much. *(Long silence . . .)* Does that sound like something impossible to you?

Mrs. C. No, I was just thinking. *(Long silence . . .)* Would that mean that it is not a sin to have feelings of hate.

Pastor. Well, maybe there is a reason for these feelings. If we knew the reason,

they might not cause so much trouble.
Mrs. C. But why should I hate Cindy? She is just a baby. She is real cute sometimes.

(After another period of silence I inquired if she thought Mr. C would be willing to talk with me. She said she thought he would since he had suggested that she talk with a minister. I suggested a time for him to come in to the church. At this point I concluded the interview, making an appointment to see her a few days later. We had a prayer together and I left.)

Interview With Husband

Pastor. Hello, Mr. C, you are right on time. Is this your day off?

Mr. C. Yes.

(We passed the time of day for awhile, and then I led into the subject.)

Pastor. You knew that your wife called me the other day and that I was at your home and talked with her?

Mr. C. Yes.

Pastor. She was upset because you had asked for a divorce. Would you like to tell me what you think about it?

Mr. C. I don't know just where to start. You know that Cindy is mentally retarded and my wife just don't seem to want to take care of her, or know how.

In the course of this interview, Mr. C. said that he did not really want a divorce. He just said that to shock her into doing something, to get the mess straightened out. He suggested that she see a minister. A summary of his comments follows:

Their home life was lonely. They had no close friends. All the neighbors seemed to avoid them because of her experience in the state hospital. The doctor had refused to treat her because he didn't take care of "crazy people." This disturbed him, but he didn't know what to think about it.

They never went out to dinner or a show because a baby sitter was too ex-

pensive and it was too hard to find one who could take care of Cindy. Occasionally they spent the evening with a couple from a neighboring town playing cards.

We talked quite freely about the need that he and his wife had for some recreation apart from the children. Also the prospect for Cindy and the need for special care and understanding.

He seemed to have a fairly accurate view of the situation, although he was not too pleased with the circumstances.

Second Interview With Mrs. C:

Pastor. Hello, Mrs. C. How are you today?

Mrs. C. Oh fine, Reverend, come in. *(We passed the time of day briefly, and soon she was talking about the discussion of the last interview.)* I've been thinking about those feelings of love and hate you were talking about the other day. I still don't understand much about them. I know I should love Cindy, but I don't know where this hate comes from. If I hate her because she always seems to stand between my husband and me, then I can't really love her. But you said that I can really hate her and actually love her too.

Pastor. Does this sound reasonable to you?

Mrs. C. I guess so. If my husband loved me, I wouldn't hate her; I know that. But how can I get him to love me? I ask him, sometimes beg him, and nothing happens.

Pastor. Some women have more subtle ways.

Mrs. C. How. . . ?

Pastor. By cooking a meal that will please him when he comes home from work.

Mrs. C. We eat as soon as he gets home because he is always hungry. *(Silence. . .)*

Pastor. Some wives dress up for their husbands when they come home. Fresh dress, neat hairdo. . .

Mrs. C. Uh huh. . . *(Silence. . .)*

Pastor. There are many ways a clever wife invites her husband to make love to her without using words.

Mrs. C. I see what you mean. I hadn't thought of it that way.

(Mrs. C thought for some time, but did not say much more about this. The conversation turned to Cindy. We talked about the special care that Cindy would need because she was mentally retarded. Patience and understanding were important, and the possibility of a special school when Cindy was old enough. There was no talk of a divorce.)

Subsequent Call

Both Mr. and Mrs. C were home. It was late afternoon. Mrs. C was preparing dinner. Mr. C invited me to eat with them, but I declined. He then suggested that she come into the living room and

visit with us. He showed me the whole house, talked about plans for a carpenter, fixing the guest room for Cindy and another room for Nancy.

They both said everything was just fine. Cindy was pulling herself up to the furniture and cooing to herself quite contentedly. This was an indication to me of a real change in the whole family relationship.

When I left they both thanked me for stopping in to see them and invited me to come back again.

Several weeks later, while I was calling in that neighborhood, I stopped at the C home. When Mrs. C came to the door I realized that she had several guests. I apologized for interrupting her and explained that I did not realize that she was busy. "Oh," she said, "these are just some of my neighbors who came in for the afternoon."

I declined to come in. In a lower confidential voice she said, "Reverend, we are going to have another baby. I am so glad. The Lord must have planned it this way."

Robert C. Leslie

Professor of pastoral psychology and counseling, Pacific School of Religion

COMMENTS . . .

IT IS not strange that Mrs. C was confused. Her early marriage to an older divorced man who already had a son meant the drastic change from the care-free life of a high school adolescent to the responsibilities of a wife and housekeeper. Moreover, her own two children coming soon after her marriage added to responsibilities faster than she could handle them. When her husband's ardor began to cool, it was the final blow that presumably led to a mental breakdown.

Although recovered from the breakdown (perhaps just by virtue of temporary relief from the demands of the home) the double blow of discovering her younger daughter's condition and the threat of divorce seemed to precipitate another breakdown. Even though the husband may have wanted only to force the issue by threatening divorce, it was a very real possibility in the eyes of his wife, because of his previous divorce. On this day after Christmas, tired from the holiday festivities, she was in urgent need of help.

This is a good illustration of how a minister can step into a crisis situation to help by providing opportunity for thinking out loud about conflicting feelings. The immature girl and the over-anxious husband both needed some specific help in clarifying their attitudes, in gaining support in their problems, in seeing additional alternatives for action.

The pastor's conversations helped each to face the fact of their child's mental retardation, the problem which may have

Report Your Calls

Ministers are invited to submit reports of pastoral interviews for analysis and evaluation to Editor, the CHRISTIAN ADVOCATE, 740 Rush St., Chicago 11, Ill. All real names and material that might tend to identify the case should be changed before submitting manuscripts.

In preparing manuscripts, it is requested that you indicate the type of call you consider this to be; give a brief description of the person counseled and your knowledge of that person before the interview; give, as you remember it, a verbatim report of the call in the form of dialogue; and raise questions and indicate points in this call where you need help.—Eps.

precipitated the crisis, because they had been unable to face it together. The husband needed help in facing his wife's situation with her tendency toward instability and her need for response from him. The wife needed help especially in accepting her ambivalent feelings toward Cindy.

But the minister saw a need in this crisis for more than a clarification of feelings. Sensing that he was dealing with a quite young girl who needed some direction, he moved cautiously toward giving her some information both about the ambivalence of feelings and the ways of a woman with a man. She needed this nudge to move out of the non-productive circular thinking which was leading her only to despair.

He treated her like an older adolescent who needed a "big brother" to help her find her way, and he did so in a way that helped her to clarify her feelings and fit them into her religious perspective in a more healthy way.

That the minister was able to help this family over a real crisis with three interviews is a demonstration of the role which a discerning minister can play. While we might wish that more emphasis had been given on bringing out feelings present, and while we might question the introduction of a technical term like "ambivalence" with a girl who hasn't finished high school, the minister certainly identified the major issues and worked with them productively.

David D. Eitzen

Professor of psychology of religion and pastoral counseling, Southern California School of Theology.

COMMENTS . . .

THIS LEAF out of the history of two eternity-bound people, now in the relationship of marriage, is startling! There are so many things about these two that are wrong. Yet, in the course of a few interviews all turns out very encouragingly. Could it be that "the grace of God" utterly transcends the insights of contemporary dynamic psychology? Perhaps the specialist is oversensitive to pathology.

Mrs. C, we note, appeared to the pastor as "deeply distressed." Her sense of panic was evident in her compulsive demand, "I must see a minister right away." Her frantic attempt to operate as a self-respecting person expressed itself in an over-compensating self-centeredness, "You will have to come out here." Mrs. C, who seems to be a sensitive mother, becomes autocratic, wanting to hit her child with a hammer.

Behind this blatant first impression of Mrs. C we see a self-defeated mother who was dramatically ineffective in her relationship with her children. Their behavior seems to be a mocking reflection

of her own riven soul and her confusion.

Her husband is "fed up" and threatens to divorce her. Cindy, her daughter, is diagnosed as mentally deficient. Only three months ago the woman herself was treated in a mental hospital.

While at first it looked as though life was pelting Mrs. C with an unfair amount of devastating problems, this fragment of her history reveals a trouble-breeding person.

Does her brief self-revelation to the pastor also suggest what about her may be responsible for her self-defeating existence?

The earliest reference in this segment of her history is the fact that she quit high school to marry a divorcee with a son. Is it irresponsible speculation to infer that she may have felt unaccepted if not rejected by her family and her peers in school, so that the interest of a man seemed like acceptance and self-giving love in which she was finding true self-actualization? For her, falling in love may have been fleeing from a poignant sense of inadequacy and defeat in her home and school relationships.

Marriage and family life, instead of helping her to discover and to realize her potentialities, proved to be disillusioning and overwhelming. She "broke down" under this blow to her self-esteem.

Then her child is pronounced mentally deficient. Could she help but ask, apparently unconsciously, "What is there about me that my child is mentally inferior?" Such questioning of the soul is a profoundly corroding sense of guilt. She acknowledges that she never dreamed that the daughter was mentally retarded, but she virtually leads the pastor to the confession that she hates the child. Even when the counselor gets her to explore the possibility that to have feelings of hate may not be sinful, she wonders what there is about her that she hates Cindy. "She is just a baby. She is cute sometimes."

This sense of unworthiness seems then to be the more persistent overtone of her numerous maladjustments to her children and her husband.

There is the further possibility that underlying this evidence of hostility there is the ontological question, "What is there about me that I do not elicit my husband's love and that my love is not acceptable?" She puts it thus, "How can I get him to love me?"

I covet for these troubled parishioners a continued relationship of confidence with the pastor to enable them to become aware of their resentments and to explore them, to work through feelings of being unworthy, to become a member of a therapy group of married couples.

(For details of a therapy group for married couples, write to David D. Eitzen, Southern California School of Theology, Claremont, Calif.—Eds.)



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NEWS and trends

METHODISM BUILDS FOR RECORD SCHOOL INFLUX

Methodist universities, the last important group of church-related schools in the nation, are having a building boom.

Dr. John O. Gross, Methodist Board of Education general secretary, reveals that the higher education emphasis in the 1956-60 quadrennium has brought a record amount of financial support from the church, from foundations, and friends of the institutions. This in turn has transformed itself, at least in part, into better accommodations for our thriving college population.

In 1956, population trends indicated a doubling of the number of U.S. youths of college age; now, among Methodist schools, physical plants and endowments are at an all time high of \$1,010,093,568, increase of \$200,861,906 in three years. Indebtedness has doubled, now stands at \$98,377,726.

Five new schools have been started, two in North Carolina, and one each in Kansas, Ohio, and Alaska, and two moved to other sites (Westminster Theological School to Washington, D.C., Southern California School of Theology to Claremont).

Methodist schools have had an increase in enrollment each year since 1956; reduced from 34 in 1940 to 4 in 1960 the number of unaccredited colleges. One-fifth of them have building programs, reflecting mainly a greater need for housing and food service, due in great measure to increased enrollment of out-of-town students.

The theological schools, in total value of plants and plant funds, reach \$19,482,625, and their graduates have mushroomed in number by 102.4 per cent since 1948.

The 21 junior colleges report valuations totaling \$2,763,282, with 13 of them with new buildings completed or under construction. Three secondary schools have buildings or units under way, to a valuation of \$37,000.

Meharry, a medical school for Negroes, reports a new bookstore at cost of \$25,567.

In the 1958-59 school year, Methodist educational institutions paid out a little more than \$38 million for new additions—46 dormitories and other living quarters, 3 chapels, 6 medical buildings, 3 libraries and bookstores, 14 law, engineering, science, fine arts, language, and gen-

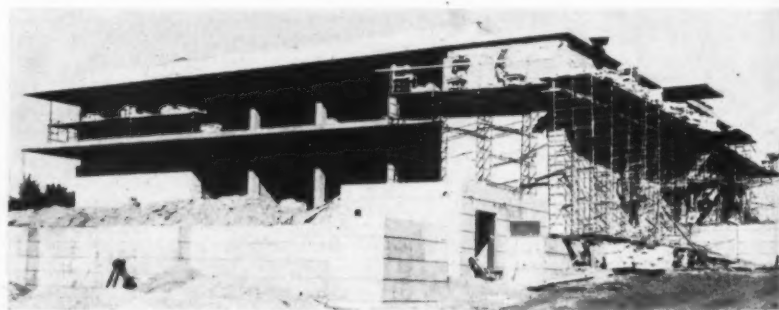
eral classroom buildings; 14 student centers, dining halls, faculty houses; 2 administration buildings, 8 athletic units, 5 power or utility units; and two miscellaneous buildings.

School	# Units	Valuation
American U.	1	*
Duke	2	\$ 720,000
Emory	4	2,221,700
U. of Denver	6	4,570,000
Adrian	6	3,000,000
Allegheny	2	1,700,000
Athens	1	*
Birmingham-Southern	2	*
Centenary of La.	1	425,000
College of Pacific	1	*
Columbia	1	254,000
DePauw	1	191,627
Dickinson	2	882,000
Drew	3	2,000,000
Emory & Henry	5	1,315,545
Evansville	4	330,000
Florida Southern	1	30,282
Hamline	2	1,275,000
High Point	2	241,000
Huntingdon	1	700,000
Ill. Wesleyan	1	440,000
LaGrange	2	530,000
Lambuth	5	617,517
Lawrence	2	*
MacMurray	1	*
McKendree	2	123,500
McMurry	2	115,000
Millsaps	2	464,118
Mount Union	2	665,000
National	1	280,000
Nehr. Wesleyan	2	575,000
Ohio Northern	3	1,600,000
Ohio Wesleyan	2	353,409
Okla. City U.	5	1,582,903
Randolph-Macon	1	16,500
Randolph-Macon (Woman's)	1	235,000
Rocky Mountain	1	71,437
Simpson	2	750,000
Southwestern Coll.	5	541,542
Southwestern U.	2	321,525
Tenn. Wesleyan	2	(est.) 800,000
Texas Wesleyan	2	303,750
Union Coll.	4	1,535,211
U. of Chattanooga	2	*
U. of Puget Sound	2	*
W.Va. Wesleyan	4	1,324,350
Western Md.	1	280,000
Westminster	1	500,000

* Figures not available.

Southwestern Grows, Too

"Expecting a letter from home?"
"Taking that workshop in ceramics?"



\$500,000 student center at Southwestern typifies Methodism's building boom.

"Want to spend half an hour with television?" "Buying that biology text?" "Entertaining some folks from the home town?"

If the Southwestern College student answers "yes" to any of these—or one of a score of other questions that bear on the comforts and conveniences of college living, he will probably be heading for the college and student center. It is the "living room" of the campus. As President C. Orville Strohl says, "It converts the college from a house of learning into a home of learning."

Both faculty and students, as well as campus visitors, will be at home in this building that is being erected in honor of one of Southwestern's most distinguished alumni, Dr. Roy L. Smith, who was editor of the CHRISTIAN ADVOCATE, 1940-48, and after that, publishing agent. He is a life-long friend of youth, and his friends across the country are contributing to the building of the center.

'Worst to Come' in Africa

A fiery African Nationalist leader predicts continuing explosions between whites and Negroes in the Union of South Africa, with "the worst yet to come."

Said Dr. Hastings K. Banda, 54, of Nyasaland, "Military and police powers do not guarantee continued existence of a government that flagrantly violates the human rights of children of God. They certainly do not decide the outcome of important issues."

In Chicago after participating in celebration of *African Freedom Day* in New York he was interviewed by CHRISTIAN ADVOCATE. He said that his country, where 3 million Negroes are governed by 8,000 whites, will win freedom without

the violence and bloodshed that mark the Union.

Dr. Banda was freed from jail April 1 after 13 months. Colonial leaders had charged him with plotting to massacre whites in protest of the Central Africa Federation of Nyasaland, Southern and Northern Rhodesia. He denied it.

At least 85 per cent of the Nyasas are Christian, most of the rest Moslem. None, he said, are Communists.

Banda is a Presbyterian, came to the U.S. in 1923 with aid of a U.S. Methodist bishop, graduated from University of Chicago and Methodist-supported Meharry Medical College, Nashville. He returned to Africa in 1950 after 23 years of self-exile and took up leadership of his country.

In South Africa, Capetown's Anglican Archbishop Joost de Blank appealed for immediate moral action against social discrimination "if South Africa is to be a prosperous society of free people and not a zoo." Like Justice, he told a mixed crowd of 2,000 worshipers, the Church must be seen to be a Church.

Dr. de Blank had been challenged by Dr. Abraham Johannes Van Der Merwe, moderator of the Dutch Reformed Church, who said that his attitude "made future co-operation impossible." The prelate's latest attack on the Reformed Church was made by way of New York and London, he claimed, though the Capetown offices of the two churches are only 100 yards apart.

Dr. de Blank ignored the fact that the Reformed Church had "done so much over the years for the non-whites," charged Van Der Merwe. During these attacks he said, it had, along with Methodist, Presbyterian, and Congregational churches, been holding united meetings; and had held multi-racial meetings with representatives of non-white churches.

Dr. de Blank replied that he is prepared to co-operate with all churches that recognize that all men are equal in the eyes of God, and that he would step down if an effective agreement is reached and his presence still retards co-operation.

He has roundly scored the Reformed Church for failing to repudiate the policy of *apartheid* and "its tragic outworkings" in recent disturbances. He warned that the Christian Church is in grave danger of complete rejection by Africans.

"Africans turned not only against those they considered their white oppressors," said the Anglican archbishop, "but against the Christian Church for being identified with them." He has appealed to the World Council of Churches for a fact-finding team.

Three of South Africa's nine major Dutch Reformed churches are members of the World Council. That denomination, said Dr. de Blank, is known to every African to be closely identified with the government, and many government ministers are members.

West Point Chaplains Not Censored: Army Secretary

Army Secretary Wilbur M. Brucker has upheld freedom of the pulpit for West Point chaplains, even when sermons are controversial.

Georgia Representative Carl Vinson had reported complaints that the Rev. Harry Gooch, the assistant chaplain and a Presbyterian, had "degraded the social outlook of the south and went so far as to advocate mixed marriages between the races."

This was denied by Secretary Brucker, although confirming that the sermon had been on race relations. No derogatory remarks were made about members of Congress, he said.

He told Rep. Vinson that while "I share your profound interest in the highest quality of religious and spiritual leadership at West Point, no attempt is made to control or review sermons there." Its chaplains are not military chaplains, but are governed by the same policy, he added.

Faculty to See the World

Methodist-related Wofford College, Spartanburg, S.C., is ready to begin a unique faculty-travel program in the summer of 1961.

Under the plan one-fourth of the school's faculty will be sent on a seven-weeks tour abroad. The first tour will be of Western Europe. Subsequent tours will go to such areas as the Middle East, South America and Asia.

One-third of the cost, estimated at \$1,500 per professor, will be paid by the College, one-third by Roger Milliken, textile industrialist, and the remaining one-third by the traveling professor.

The Ford Foundation's Fund for the Advancement of Education has given the College a \$15,000 grant to help set up the first phase of the program. It will be strictly for the use of the program director.

Advocate Managing Editor Moves to Methodist Layman

Newman S. Cryer, Jr., managing editor of *CHRISTIAN ADVOCATE*, will be editor of *The Methodist Layman*, published by the Board of Lay Activities. Announcement of his appointment, effective June 1, was made by its general secretary, Dr. Robert G. Mayfield.

At the same time Leland D. Case, editorial director of *TOGETHER* and *CHRISTIAN ADVOCATE*, announced appointment of the Rev. James M. Wall as *Advocate* managing editor. Mr. Cryer had been in that post four years, and with *The Methodist Publishing House* since 1946. For 10 years he edited *The Pastor*, ministers' magazine which merged with the *Advocate* in 1956.



Mr. Wall

Mr. Cryer

Mr. Cryer who is a native of Anniston, Ala., has a B.A. degree from University of Alabama, majoring in journalism. As a layman he earned the bachelor of divinity degree at Vanderbilt; and studied at Scarritt and George Peabody College for Teachers.

He is active in lay work, is a board member at his church in Arlington Heights, Ill., missions chairman, and Sunday school teacher. In World War II he was a Navy line officer from 1941-45 in both Atlantic and Pacific.

Mr. Wall joined the *TOGETHER* staff as an Associate Editor in August, 1959, and will still work with some of *TOGETHER*'s special departments.

An ordained minister, he was assistant pastor at East Lake Methodist Church, Atlanta and pastor of Moreland and Luthersville churches in North Georgia, and at Bethel Church, Chicago.

He is a graduate of Candler School of Theology and he joined the North Georgia Conference in 1954.

He is a native of Monroe, Ga., and a journalism graduate of Emory University. He was on the *Atlanta Journal* sports staff three years, and an Air Force public information officer two years in Florida and Alaska. He was also assistant to the dean of students at Emory.

dates of interest

JULY 6-13—Silver Bay Conference on Christian World Mission (NCC), Silver Bay, N.Y.

JULY 10-22—Seminar for Missionaries and Nationals, General Board of Education, North Central Jurisdiction, Albion College, Albion, Mich.

JULY 13-18—Workshop for Directors of Christian Education, South Central Jurisdiction, Mt. Sequoyah, Ark.

JULY 17-23—Northfield Conference on Christian World Mission (NCC), East Northfield, Mass.

JULY 18-29—Seminar for Prospective Laboratory Instructors, General Board of Education, South Central Jurisdiction, Mt. Sequoyah, Ark.

JULY 18-29—Leadership School, South Central Jurisdiction, Mt. Sequoyah, Ark.

JULY 18-AUGUST 12—Kansas Approved Supply Pastors' School, National Methodist Theological Seminary, Kansas City, Mo.

JULY 18-AUGUST 12—Duke Approved Supply Pastors' School, Duke University, Durham, N.C.

JULY 18-AUGUST 18—Perkins Approved Supply Pastors' School, Perkins School of Theology, Southern Methodist University, Dallas, Texas.

JULY 18-AUGUST 28—U.S.-2 Training Program, National College, Kansas City, Mo.

JULY 23-27—Institute of Higher Education, Nashville, Tenn.

JULY 25-29—Portland Area Pastors' School, College of Puget Sound, Tacoma, Wash.

JULY 25-AUGUST 10—New England Area Approved Supply Pastors' School, Boston University School of Theology, Boston, Mass.

JULY 25-AUGUST 10—Garrett Approved Supply Pastors' School, Garrett Biblical Institute, Evanston, Ill.

Plan \$26 Million Center

A \$26 million, 63-acre campus for human ecology—man and his relation to his spiritual, sociological, and physical environment—is to be built in Park Ridge, Ill. under Lutheran auspices.

Its program will be to treat man as a whole. Work of the theologian, psychiatrist, and medical social worker will be correlated with that of the pathologist, physician, and surgeon in a team approach to the problem of good health.

'Public Getting False Ideas'

Modern ministers are having to combat an "increasingly distorted" picture of their profession, according to *Christianity Today*.

In its April 26 issue, the Protestant publication said editorially that "many works of modern literature, as well as popular presentations through mass media, contribute to the distortion of the clergy image."

Other problems of the minister, the editorial continued, include "the 'bureaucratization of the denominations' and the pressures of 'organizational living.'"

"In between the extremists," the magazine said, "the average Protestant minister is seeking simply and honorably not only to discharge the Great Commission but to win the rightful respect of his fellow men. He asks no 'benefit of clergy,' but does ask to be judged as a man rather than as an exploited image."

Branigan, Flanagan, Murphy, Malone . . .

Presidential aspirant John Fitzgerald Kennedy need not be self-conscious about his "Irish-Catholic" surname when meeting with groups of Methodists, which he has done several times.

There are hundreds of Irish surnames in the Methodist ministry. If you called a meeting of the Moores, you'd have quite a crowd; and the "Mcs," 653 of them, take up three pages in *General Minutes*. There are Aherns and Blevinses, Brannons and Brogans, Courtneys and Coxes, Donegans, Ennises, Finleys, Gallowsays, Gilliams; a Quinlan, a Ragan, two Roanes and 13 Ryans, Brannons, Carmichaels and Cunninghams; 38 listings from O'Brien to O'Steen, 49 Kellys and Kelleys.

And 14 Kennedys.

people going places

DR. ALLEN LEAMING WEATHERBY—Drew University professor of English—becomes liberal arts dean in September.

MISS FLORENCE RIEDER, controller of American Red Cross New York chapter—elected treasurer Woman's Division, Methodist Board of Missions.

DR. ROGER E. ORTMAYER, Perkins theology professor—won second prize of \$100 with *The Shepherd* in competition sponsored by NBC and Union Theological Seminary for a religious play.

LAURENCE S. BUSH, former superintendent of schools at Atkinson, Neb.—has joined the staff of the Methodist Board of Pensions.

THE REV. MATTHEW LUCHEYA of Nandjila, Northern Rhodesia—is first African Negro to be a Methodist superintendent there.

MISS LAYONA GLENN, 94, of Conyers, Ga., retired Methodist missionary—given Order of the Southern Cross by Brazil.

DR. B. F. JACKSON of Methodist Board of Education staff, Nashville—appointed chairman on Audio-Visual Broadcast Education for National Council of Churches.

DR. GEORGE L. MORELOCK, retired executive secretary, Board of Lay Activities—awarded first life membership in Methodist Men.

THE REV. WILLIAM A. PERRY of Schenectady, N.Y.—has joined the Methodist Division of National Missions fund raising staff.

DR. GORDON E. MICHALSON, professor at Garrett Biblical Institute—becomes 10th president of MacMurray College on July 1. He succeeds Dr. Louis W. Norris, who has accepted the presidency of Albion College.



Dr. Weatherby



Miss Rieder

Know-How and How-To

The very latest in preaching helps and advice on keeping a congregation awake will be offered June 21-July 7 in Atlanta.

Sponsors are Emory University and the new E. Stanley Jones Institute of Communicative Arts. TRAFCO's Dr. Harry Spencer and Nelson Price are among the special consultants and advisers.

Ministers will learn to plan and produce radio and TV programs, write and deliver more effective sermons, with two-hour daily clinics on all phases of mass communications. Morning lectures will

include discussions of the church and politics, international problems, Catholicism, and Judaism.

Haskell Boyter, manager of WETV, Atlanta is among the prominent leaders directing the workshop.

news digest

WANTS THEM TO PAY. The Sapulpa, Okla., Ministerial Alliance has asked for laws to put income property of churches on state tax rolls. Cited as an example is a Tulsa shopping center operated by a church.

RECEIVE GRANTS. To extend its program in psychiatry and religion, Union Theological Seminary has been given \$550,000 in grants from the Commonwealth Fund and Old Dominion Foundation.

REPORT ON MEMBERS. The new American Lutheran Church uniting three church bodies will have a baptized membership of at least 2,258,092, according to combined membership reports at the end of 1959. Gain was 66,765 over 1958.

JOIN TO HELP. Pastors from Methodist and five other denominations gave a brotherly hand to remove two red swastikas on B'nai Jacob Synagogue in Ft. Wayne, Ind. They brought cleaning tools before the rabbi and congregation had time on Passover Sabbath to assess damage and looting.

METHODIST MILESTONE. Three Seoul, Korea Methodist Annual conferences joined to mark 75 years of Methodism in their country. Certificates went to 70 Korean pastors, 9 missionaries, and 31 missionaries retired in the U.S. A record class of 43 was ordained by Bishop Chong Pil Kim and by visiting Bishop José L. Valencia of the Philippines, representing the Board of Missions.

HOLD MIXED SERVICE. An inter-racial service was held recently in Grace Methodist Church, Troy, N.Y., with 300 persons from 7 congregations taking part.

PLAN TO CRACK DOWN. The matter of "diploma mills," will be discussed with religious leaders, says Dr. Arthur S. Flemming, U.S. Secretary of Health, Education, and Welfare. Many of the questionable ones are so-called Bible or divinity schools.

HIT WEAPON TESTING. The Christian Church cannot be content with less than permanent cessation of nuclear weapon testing, asserts the Rev. Harvey Perkins, secretary for the Australian Council, World Council of Churches.

Urge Methodists to Start A Church Every 22 Hours

Establishment of a new church every 22 hours during the next four years was recommended in the report of the Coordinating Council on quadrennial emphases for The Methodist Church.

The report, first to be submitted to the conference when it convened in Denver April 27, covered suggested goals for the 1960-64 quadrennium in the fields of evangelistic outreach, family life, Christian brotherhood, industrial life, missions, world peace, and stewardship.

Pointing to the Episcopal Address which declared that to meet its proportionate share of the population increase the church would require a new church every 22 hours of the quadrennium, the Council recommended that this figure be set as the quadrennial goal.

The Council also recommended that each district be called upon "to search for places where through establishing new church schools, perhaps in homes, many persons may become disciples of Jesus Christ our Lord."

It also suggested that the church's evangelistic outreach be strengthened through a more dedicated effort to claim the inner city for Christ, and that Methodists everywhere "pioneer in ventures for developing the small church whether rural or city."

With reference to Christian brotherhood the Council declared the church must "proclaim that every person is a child of God, that regardless of race he is endowed with inalienable rights which must not be denied him, and that all men should be given the opportunity to develop their God-given talents."

In industrial life, the Council stated that "every industrial practice and economic organization must be measured by the teachings of Jesus Christ as Lord."

Methodists were asked to intensify their efforts to enlist more candidates for missionaries, and to increase the interest and concern of all for evangelization of the world through missions.

The church was urged to seek world peace and to pursue it through mutual agreements to end testing and production of nuclear arms. It also was called upon to continue its support of the United Nations.

"Every outreach of Methodism, the world around, calls urgently for obedience in stewardship," the report declared in recommending continued emphasis on stewardship.

As a practical step in starting the quadrennial program, the Council proposed that the quadrennium begin with a concerted effort "to lift" the level of World Service giving.

The Council said that it was assumed that continued effort would be given to keep the causes promoted in the 1956-60 emphases as integral parts of the on-

going life of each local church and individual Methodists. These emphases stressed Lands of Decision, local church development and Christian higher education.

Bishop Kennedy Council Head

Bishop Gerald H. Kennedy of the Los Angeles Area is the new president of the Council of Bishops.

The bishop, who has been president-designate of the Council, succeeded Bishop Marvin A. Franklin of the Jackson Area.

The Council during its semi-annual meeting in Denver preceding the General Conference elected Bishop Paul E. Martin of the Arkansas-Louisiana Area as president-designate for 1961.

Bishop Roy H. Short of the Nashville Area was re-elected to another term as secretary.

Chosen as members of the Council executive committee were Bishops Matthew W. Clair, Jr., St. Louis; Lloyd C. Wicke, Pittsburgh, and Shot K. Mondol, Delhi, India.

The next semi-annual meeting of the Council will be held in Chicago November 15-18 just prior to the opening of the National Conference of District Superintendents there November 16-18.

Pick Jurisdictional Officers

Methodist bishops in Denver for their semi-annual meeting and the 1960 General Conference elected officers for the Colleges of Bishops in the six jurisdictions.

Bishop Fred P. Corson of Philadelphia was chosen president of the College in the Northeastern jurisdiction, and Bishop Lloyd C. Wicke of Pittsburgh secretary.

The North Central jurisdiction bishops picked Bishop Richard C. Raines of Indianapolis as president. Bishop Clifford H. Northcott was elected secretary until his retirement July 6 when Bishop Hazen G. Werner of Columbus, Ohio, will succeed him.

Bishops Matthew W. Clair, Jr. of St. Louis and Edgar A. Love of Baltimore were elected president and secretary respectively of the Central Jurisdiction.

The South Central jurisdiction elected Bishop Eugene M. Frank president and Bishop W. Angie Smith, Oklahoma City, secretary.

Bishop Bachman G. Hodge of Birmingham was named president of the Southeastern jurisdiction college and Bishop Paul N. Garber of Richmond, Va., secretary.

Western jurisdiction bishops named Bishop A. Raymond Grant of Portland president and Bishop Glenn R. Phillips secretary.

Overseas bishops selected Bishop Shot K. Mondol of Delhi, India, as president and Bishop Ralph E. Dodge of Salisbury, Southern Rhodesia, as secretary.

Wants Return to Wesley

Addressing the Wesley Society before the opening of the General Conference in Denver, Dr. Chester A. Pennington of Hennepin Avenue Methodist Church, Minneapolis, called for a return to Wesley.

Dr. Pennington called for a re-discovery of the Wesleyan heritage in order "to recover our authentic roots in the whole heritage of Christian history and thought."

He warned, however, against an inadequate reading of Wesley's teachings, and suggested a serious study of the founder of Methodism "will drive us back to the history of the universal church and to the New Testament."

The speaker took issue with the 1950 message from the Council of Bishops which he said called for a neo-Wesleyanism while repudiating neo-orthodoxy as pessimistic.

"The relation between Wesleyanism and neo-orthodoxy is quite direct," Dr. Pennington said. He added Wesleyanism and neo-orthodoxy were attempts to communicate New Testament faith to the special needs and issues of the time.

"If there is any lack of a message of hope in contemporary theology, the corrective lies in a recovery of the doctrine of the Holy Spirit," he said. The main intent of this doctrine is to "affirm the continuing power of God to transform our human lives."

Religion Editors Meet

Fifty newspapermen and women in Denver to report the 1960 General Conference elected Richard Philbrick of the *Chicago Tribune* president of the Religious Newswriters Association for 1960.

Other officers elected were Willmar Thorkelson of the *Minneapolis Star-Tribune*, Harold Schachorn of the *Detroit News*, Adon C. Taft of the *Miami Herald*, and William Rose of the *Oakland Tribune*, vice presidents; William A. Heck, *Dayton Journal-Herald*, secretary; Mary Jo Nelson, *Oklahoma City Times*, treasurer.

The association will hold its 1961 meeting in Buffalo, N.Y.

To Begin New TV Series

Methodism's Television, Radio and Film Commission expects to begin production on its new children's TV series in August.

Dr. Howard E. Tower, TRAFCO associate general secretary, announced during the General Conference in Denver that the series will follow a new format planned following two years of experimentation and research.

The series has been given top priority. Dr. Tower disclosed, thus assuring completion of the first series of 13 programs by early 1961.

GENERAL CONFERENCE RETAINS JURISDICTIONS

Showing a disposition to heed the advice of the Episcopal Message regarding Methodism's jurisdictional system, the 786 delegates to the 1960 General Conference declined to abolish the controversial Central Jurisdiction.

The Episcopal Message, delivered only a few hours before the delegates began debate on the report of the Commission to Study the Jurisdictional System, had counseled:

"As the Report points out, this whole issue of the jurisdictional system is a complex one involving the respective interests of the various segments of the church and the polity of the whole church. No solution will be acceptable that disregards the rights of any major segment of the church or which secures those rights at the expense of the church as a whole. No good purpose can be served by pointing the finger of scorn at one or another segment of our fellowship. Nor can any of us afford to be indifferent to the conscience of the whole church. We shall need more light than fervor in this matter, more openness to each other and to the Spirit than any unyielding determination to stand firm for one or another partial truth."

Debate on the jurisdictional report began the second day of the conference and was expected to continue for at least three days.

Charles C. Parlin of Englewood, N.J., chairman of the Commission, guided the report through the conference. He explained provisions of the report point by point and defended the Commission's action.

No sooner had the preliminary presentation of the report been completed than the attacks upon it by its opponents began.

First to be defeated was an attempt by Chester A. Smith of the New York Conference who submitted an amendment which would have eliminated the commission's first recommendation—namely, that the General Conference of 1960 undertake no basic change in the regional jurisdictional system.

Smith's substitute proposal would have directed the General Conference to draft a constitutional amendment calling for abolition of the Central Jurisdiction and the election of bishops at the General Conference.

The commission's recommendation was adopted overwhelmingly on a show of hands.

The delegates also accepted the Commission's second recommendation which urged greater implementation of Amendment IX to the church's constitution which allows churches to transfer from one annual conference to another and an annual conference to transfer from one jurisdiction to another. It is through this

amendment that eventual elimination of the Central Jurisdiction is anticipated. The Commission recommended that each annual conference appoint a board or committee to establish policies and procedures on inter-racial brotherhood.

They did, however, vote to make the recommendation more positive by deleting a sentence at the beginning which read "that the General Conference of 1960 undertake no basic change in the Central Jurisdiction."

An amendment proposed by Dr. Harold C. Case, president of Boston University and a delegate from the New England Conference, to set a goal for eventual abolition of the Central Jurisdiction was defeated. He proposed 1968 as the target date.

This was followed by a second attempt to defeat the Commission's recommendations.

An amendment was proposed calling for a constitutional amendment to abolish the Central Jurisdiction and to divide the Jurisdiction's 17 annual conferences between the Northeastern, North Central and Western Jurisdictions.

After a round of excitement over motions to table, the delegates overwhelmingly defeated the amendment.

When debate on the report was resumed the third day of the conference, the delegates adopted a commission recommendation that the place of the General Conference be rotated among the jurisdictions.

However, they were unable to complete action before adjournment on that day on the recommendation that the Jurisdictional Conferences meet at the time and place of the General Conference or not more than 60 days prior to the date of the General Conference at such time and place as the preceding session of the Jurisdictional Conference, or its designated committee, by a two thirds vote may determine; that present Disciplinary provisions (Para. 523 of the 1956 *Discipline*) for calling special jurisdictional conferences remain unchanged; and that the 1960 General Conference invite the jurisdictional conferences to hold their 1964 meetings at the time and place of the 1964 General Conference.

Dr. Ted Hightower, chairman of the Louisville Conference delegation, proposed an amendment which would require the jurisdictions to hold their sessions not less than 60 nor more than 120 days before the General Conference. He also would have the jurisdictions study and report their attitudes on at least six major general conference issues to be pre-determined in advance of the General Conference. The purpose of this would be to give the delegates a chance to become better informed on major issues before general conference.

Once the jurisdictional conference date and place recommendation is disposed of and a proposal by the Commission to permit the transfer of Bishops from one jurisdiction to another has been voted on it was expected that the remaining recommendations of the 70-member commission would win quick approval.

Progress Report on Union

Possible completion in two years of the draft of a plan of organic union of the Evangelical-United Brethren Church and The Methodist Church was envisioned in a report given delegates to Methodism's 1960 General Conference in Denver.

Bishop Frederick B. Newell of New York, chairman of the Commission on Church Union of The Methodist Church, expressed hope for the ultimate union of the two denominations in a progress report on discussions between the two denominations.

Such a plan, when prepared, would be submitted to the EUB General Conference in 1962, and the Methodist General Conference in 1964. Final ratification of the plan by the annual conferences of the two churches probably would be required before any merger would become effective.

At the same time Bishop Newell told the conference that conversations on a possible union of The Methodist Church with the Protestant Episcopal Church "have come to a period of quiescence."

"It is unlikely," he said, "that the Protestant Episcopal Church will take steps toward mutual recognition of ministers of, or inter-communion with the Methodist Church until after the Anglican bishops of the world meet again in 1968."

Discussions between Methodists and Episcopalians began in 1948 by invitation of the Protestant Episcopal Church.

The bishop indicated an EUB-Methodist merger is much closer in sight.

"The theological beliefs of the two churches are practically identical," he said. "Also the *Discipline*, polity, and terminology are the same."

Bishop Newell said the main issue to be resolved "is to shape the proposed merger in a way that will prevent its seeming to be an absorption." He said this might be accomplished by assurance of minority representation on governing bodies.

The EUB Church has 750,000 members located almost entirely in the Northeastern and North Central states. The Methodist Church membership in the U.S. is 9.8 million.

One difference between the two denominations is that in the Evangelical-United Brethren Church one bishop administers about 110,000 members while in The Methodist Church there is on the average a bishop for 270,000 members.

Both churches carry on extensive missionary work, publishing projects and institutions of higher learning.

Bishop Reuben H. Mueller, Indianapolis, of the Evangelical United Brethren Church and the Rt. Rev. Robert Gibson, Jr., Richmond, Va., of the Protestant Episcopal Church, joined in presenting the church union theme.

Bishop Mueller said the EUB church was committed to an active search for church union, and added that "if union depended on the study commissions it would not take long."

The Commission in its report recommended that the 1960 General Conference strengthen relations between the world's independent bodies which sprang from the preaching and labors of John Wesley.

The Commission also voiced approval of a proposal to reach the General Conference which would give the World Methodist Council the status of an "interdenominational agency." This would have the effect of making it eligible to support from the same Interdenominational Co-operation Fund through which The Methodist Church contributes its share to the National and World Councils of Churches.

Chosen Alumnus of '59

Dr. Ralph W. Sockman, pastor of Christ Church in New York City has been named "Distinguished Alumnus of 1959" by the National Association of Schools and Colleges of The Methodist Church and the denomination's Commission on Christian Higher Education.

The honor was bestowed upon Dr. Sockman, frequently called the best-known Methodist minister, at dinner in Denver during the General Conference in the presence of approximately 1,000 alumni of Methodist-related schools, universities and colleges.

The citation praised the famous New York pastor for his loyalty to his alma mater, Ohio Wesleyan, his service to Christ Church, to New York City, and the rest of the world.

"Your voice has been persistent in behalf of all those causes that seek to assure the children of God the rights and privileges that belong to their heritage."

The presentation was made by Bishop Paul N. Garber, commission chairman.

\$20 Million in 20 Years

Methodist agencies throughout the World disbursed about half of the \$20 million handled by the Methodist Committee for Overseas Relief during the past 20 years according to a report given the 1960 General Conference by MCOR.

The remainder of the money spent was in co-operation with interdenominational committees and in refugee relief and resettlement.

The report stated that administrative

and promotion costs were held to 5.9 per cent.

Bishop Welch, 97-year-old founding chairman and director of MCOR, addressing the General Conference on the 20th anniversary of the agency, declared "such an opportunity never came to any people before."

"The Methodist Committee for Overseas Relief has held steadfastly to the principle that its mission was to people and not to institutions," he said.

Since MCOR has been co-operating in refugee settlement, a total of 12,137 Methodist-sponsored refugees have been resettled in 47 states.

New Council Secretary

The Council on World Service and Finance of The Methodist Church has named Dr. Don A. Cooke of Bradenton, Fla., to succeed Dr. Thomas B. Lugg who is retiring as General Secretary of the Council.

Dr. Cooke presently is pastor of the First Methodist Church of Bradenton, and will succeed Dr. Lugg on January 1, 1961. Dr. Lugg is retiring after 44 years service with the agency.

A native of St. James, Minn., Dr. Cooke has spent the entire 38 years of his ministry in Florida except for five years spent as an Army Chaplain during World War II.

In addition to serving the Bradenton church he has been pastor at Clearwater, Lake Worth, Plant City, Jacksonville, Lakeland and Miami. He also is a former superintendent of the Miami and Jacksonville districts.

In addition he has been secretary of the Florida Conference since 1935, and is secretary of the Southeastern Jurisdictional Conference.

22 Nations Represented

Two of the more than 1,500 delegates and reserves who attended the 1960 General Conference in Denver came from as far away as Bombay, India.

Dr. James B. Satyavrata, district superintendent of the Bombay, India, district and Purushottam R. Joshi, a government service employee, were the "long distance" travelers to the quadrennial conference.

Among the delegates were 76 from overseas conferences representing 37 annual conferences. Ten overseas conferences, all behind the Iron Curtain, did not send delegates. Nine of these were in China and one in Czechoslovakia. Twenty-one countries outside the U.S. were represented.

Sixty-four of the church's 79 effective and retired bishops were present. Fifteen bishops were absent because of illness or advanced age.

Among the delegates from outside the U.S. were 10 persons who represented not annual conferences but five independ-

ent church bodies officially related to the Methodist denomination.

Three of these were autonomous churches and two were united. They were the Methodist Church of Korea, the Methodist Church of Brazil, the Methodist Church of Mexico, the United Church of Christ of Japan, and the United Church of Christ of Okinawa.

Eight fraternal delegates, representing sister denominations, also were represented at the conference.

They were Dr. Harold Roberts, president of the World Methodist Council and past president of the British Methodist Council; Dr. Albert Holland, chairman of the department of Home Missions, British Methodism; Dr. John Gibbs, British Methodism; Bishop Reuben H. Mueller, North Central Area of Evangelical United Brethren Church; Dr. Arthur Marshall, African Methodist Episcopal Church; Dr. W. H. Amos, Christian Methodist Episcopal Church; Dr. Joseph B. Webb, Methodist Church Union of South Africa; the Rev. Gordon Young, Methodist Church of Australia.

Will Head Alaska MU

The Rev. Fred P. McGinnis, 39, has been named president of the Alaska Methodist University at Anchorage.

Mr. McGinnis has been acting president of the school since last December following the resignation of the Rev. Donald F. Ebright.

A former Atlanta, Ga., pastor, Mr. McGinnis has been administering the affairs of the university in addition to carrying on his regular duties as superintendent of the Alaska Methodist Mission Conference.

The university will open September 30 with an expected enrollment of 200. It will be the first four-year, church-related university in the 49th state.

MFSA Meets in Denver

The Methodist Federation for Social Action called upon Gov. Edmund Brown of California to ask the state supreme court to commute the death sentence of Caryl Chessman. (However, he was executed on May 2.)

The action was taken by the MFSA at a meeting in Denver before the opening of the 1960 General Conference.

The group, according to Dr. Loyd F. Worley of Hartford, Conn., MSFA president, also adopted a resolution commending Negro and white students who have engaged in non-violent "sit-in" protests against discrimination in public places in the South.

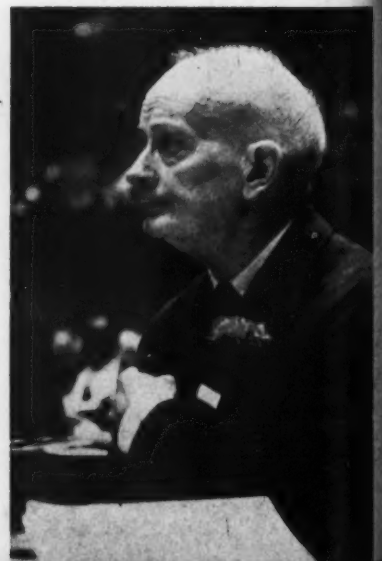
It also called for total disarmament because it is necessary "while there is still time."

The 1,800-member organization also urged the 1960 General Conference of The Methodist Church to abolish the Central Jurisdiction.



DENVER, 1960

General Conference opened on April 27 with 750 delegates registered (top). Rev. F. LaMont Henninger, Harrisburg, Pa., and retired missionary Paul Wiant, Paris, Ohio, meet (right) to chat. On hand as usual was New York's Chester A. Smith (bot., right), one of the first to speak. Principal Uday Singh of Moradabad, India, explains he is from a new Annual Conference (bot., center). And from Berlin, Rev. Ernst P. Scholz, pastor and editor, came to Denver (bot., left). The Conference began with Holy Communion in the city's Auditorium Theater. The Conference debated the Jurisdictional plan and heard the oratorio, "The Invisible Fire."



CONFIDENTIAL
MAY 11